

Nonconformist.

VOL. XXXIX.—NEW SERIES, No. 1678.

LONDON: WEDNESDAY, JAN. 16, 1878.

[PRICE 3d.]
[POST-PAY 5d.]

CONTENTS.

LEADING ARTICLES:	
Echoes of Mr. Forster ...	49
The Turkish Collapse ...	49
The Position of the Evangelical Party in the Church ...	50
Victor Emmanuel ...	50
Canon Curteis in Reply to the Rev. J. G. Rogers ...	51
The Crown and the Constitution ...	51
LITERATURE:	
The Universities in the Eighteenth Century ...	52
The Life of Dr. Brock ...	53
Thomas Moore's Collected remains ...	54
An English Ida Pfeiffer ...	55
The Three Monthly Reviews ...	55
Brief Notices ...	55
Scottish Church Notes ...	56
Mr. Forster's Views on Disestablishment ...	56
CORRESPONDENCE:	
Mr. Forster and his Constituents ...	62
Mr. Forster on Disestablishment ...	62
Special Prayer on Sunday, January 27 ...	63
To be or not to be? Independent Church, Newport Pagnell ...	63
The United Counties Fund ...	64

ECHOES OF MR. FORSTER.

It is natural that Mr. Forster's Bradford speech should be the occasion of much comfortable self-congratulation to the timid Liberalism that dreads nothing so much as a drastic application of its own principles. But the effusive emotion of this school is in itself suggestive of something exceptional in the cause of its joy. And this is just how the case stands. In his deliberate maintenance of the justice and expediency of the Anglican Church Establishment, Mr. Forster is a marked exception to the tone most commonly adopted amongst representative Liberals. There are not, indeed, a large number who clearly pronounce for disestablishment at the earliest possible moment. But almost all grant that it is inevitable in the long run. Aspirants for office take the tone of Lord Hartington as waiters upon public opinion, and moderately Liberal representatives of constituencies where Radicalism is strong shelter themselves by a general and convenient assurance that they will be found on the right side at the right time. Mr. Forster is almost, if not entirely, alone amongst Liberal statesmen of his standing and promise in the persistency of his determination to exert his active influence against the cause of religious equality. Farther than this, everyone knows that this determination on his part, so far from increasing, largely diminishes his influence in the Liberal camp. His great capacity and his moral strength constitute him a natural leader amongst men. But it is notorious that the chances of his attaining to the position for which he is fitted by natural gifts are not only lessened, but, so far as human foresight can see, absolutely destroyed, by his unfortunate discordance with progressive opinion on this one great question. On the whole, then, we think that if the *Spectator*, for instance, would look all round the phenomenon which occasions it such supreme satisfaction, it would find in the very speciality of that phenomena an indication of the real tendency of events.

But there are comments from other quarters, which show that tendency in a still more unmistakable manner. Bishop Ellicott, in an address to the clergy and laity of his diocese, on the work of the year 1877, threw a very vivid light on certain contingencies in the event of which Mr. Forster admitted that the Establishment could no longer be maintained. One of these contingencies was the prevalence of sacerdotalism; and this the bishop declared to be almost an accomplished fact. While urging that the Ritualists by themselves were comparatively a small body, he attributed to them a

growing influence altogether disproportionate to their numbers; and he suggested in tolerably plain language that the only alternatives before the Church were the stern excision of the sacerdotal sect, or else complete permeation by its influence. "That the tolerated existence of such a party within the Church," he said, "may be permitted to work considerable mischief and at least in two ways, is, I fear, now becoming painfully clear." In the first place, he held that this small party "contaminated and compromised the loyalty of a more numerous body of men," who were moved to admiration of the Ritualists by their activity and evident devotion. In this way the sacerdotal influence affected the whole of "that great and honourable party, the true and loyal High Church Party, on which the whole future of the Church of England entirely depended." The bishop's argument surely goes further than he himself is aware. The Evangelical party is left entirely out of the question—a curious comment on its position in episcopal esteem—and an affinity is admitted between Ritualism and even moderate High-Churchism, which is entirely fatal to the decided policy suggested by the speaker. We are very confident that Mr. Forster's estimate of the influence of High-Churchism upon the prospects of the Establishment would be entirely opposed to that of the bishop. But we are sure also that the bishop's description of the actual state of things in the Church is a much nearer approximation to facts than Mr. Forster's idyllic imagination evolved from the depths of his own consciousness. It is only a fair inference from Mr. Forster's speech, that if, as Bishop Ellicott says, the whole future of the Church entirely depends upon the High-Church party, then that future must lie in the direction of a disestablished and voluntary institution. Indeed the bishop seemed to perceive this much more clearly than the statesman. For the second mode in which, according to him, the toleration of Ritualism worked mischief, was the suggestion of an inquiry, "whether a system which tolerated such men, not only in her communion but in her benefices, is ultimately worth the trouble of maintaining in its present relations to the State." He thought that the revelations which startled the whole country last summer were by no means the last nor the worst things of the kind that we are likely to hear. He spoke, apparently from trustworthy information, of teaching and practices in some "religious houses" which are even more entirely and undisguisedly Roman than anything we have heard of yet. But even Bishop Ellicott, who denounces such incongruities with national feeling, and takes credit for his own moderation, is distinctly opposed to the ascertained opinion of Parliament and the people at large on the burials question. He declines the only possible settlement; he insists upon an exclusively sectarian use of the churchyards; and the only compromise of which he will hear is the creation of additional cemeteries at great cost to the ratepayers. Such is an Episcopal comment on the only conditions on which Mr. Forster believes the Establishment to be maintainable.

From an opposite quarter we have a volley of criticism concentrated on the same vulnerable points. The *Church Times* is perhaps not much worth regarding for its own sake; but it is impossible to doubt that it represents a large amount of folly which has an indisputable

power for mischief. And the *Church Times* wholly repudiates Mr. Forster's view of the position of the State Church. It entirely denies that the clergy are servants of the State, or that the parochial organisation is at all necessarily dependent upon the political establishment. It asserts, and with considerable verisimilitude, that sacerdotalism amongst the clergy is far more powerful than Mr. Forster dreams, and it urges, not without facts in its support, that almost every increase in activity for some time back has taken more or less the form of Ritualistic aggression. On the whole, then, if Mr. Forster is true, as we cannot doubt he will be, to the conditions he has himself laid down, the time cannot be very far distant when he will be compelled to preach the faith which he now denies.

THE TURKISH COLLAPSE.

WHILE the negotiations for an armistice have been pending, the course of events has been hastening the catastrophe, which it was evident after the fall of Plevna must take place if the war between Russia and Turkey should be prolonged. A fortnight ago it seemed as if, owing to the advent of a severe winter, there would be a long pause in the terrible conflict, which would give the Porte time to recruit its forces, multiply its means of defence, and enter upon a new campaign. That expectation has proved to be illusory. The Grand Duke Nicholas has preferred to brave the perils and sufferings entailed by active operations in severe weather to the many evils and possibilities which a partial suspension of hostilities would involve, and it was resolved, with the aid of the fresh reinforcements which were poured across the Danube, once more to cross the Balkan chain and carry the war into Roumelia. This project was facilitated by the tactics of Sultan Pasha, who, divining the Russian plan, removed the flower of his troops to Constantinople, thereby securing the flank and rear of the invading forces on the east and north, while the co-operation of Servia gave the Russians material support on the west.

Enterprise, resolution, and good generalship have secured complete success to the Czar's generals. Instead of wasting strength upon the formidable defences of Kamari, near Orhanje, General Gourko, amid frost and snow, crossed the Etropol Balkans with incredible effort, and surprised the unsuspecting Turks by a sudden descent upon Sofia, which city was so hastily evacuated by the Sultan's troops that vast stores of war material were left behind; and the Russians joined hands with the advancing Servian troops, and were able to draw their supplies from that country. After a brief rest at Sofia, General Gourko resumed his march towards Adrianople, the Turks—not even making a stand at the strong defensive position of Ichtiman—retreating before him, and his advance being covered by other forces which found little difficulty in threading their way through the mountain defiles into Roumelia. Towards the end of last week the Ottoman cause received a reverse second only to the surrender of Plevna. It was announced that, by means of a combined movement of Generals Radetky and Skobelev, the force which had so long defended the outlet of the Shipka Pass, numbering some 25,000 men, was caught in a trap, and after a sanguinary

engagement, was obliged to surrender to the victorious Russians. The large army assembled at Tirnova and Gabrova, having now a secure route, poured through the Shipka Pass, descended the slopes on the other side, captured Kezanlik without resistance, and is now near the railway station of Jamboli, which connects Philippopolis with Adrianople, having taken on their onward march Eski-Sagra and Yeni-Sagra, places notorious for the massacres of a few months ago. It is stated that independent of General Gourko's force, seven and a half divisions have crossed, or are crossing, the Balkans at the Shipka Pass with the object of preventing the junction of the scattered Turkish troops, and of marching with all speed upon Adrianople, the second city of the Ottoman Empire, which, it now turns out, is ill-prepared to stand a prolonged siege.

Possibly—probably—there will neither be an investment of Adrianople nor a battle fought beneath its walls. Suleiman Pasha, who is there in command, is in a state of bewilderment at the sudden turn of events, though doing his utmost to gather together the fugitive battalions which have retreated from the Balkans or abandoned the defensive positions in Roumelia. At Constantinople there is now a real panic, in the excitement of which the warlike Pashas have fallen from power, and their successors are paralysed. There is abundant reason for the prevalent dismay. The Turks are being overwhelmed on all sides. In Armenia the demoralised troops left by Mukhtar Pasha can make no stand, and Erzeroum is closely invested. The once-defeated Servians are now in a new position. They have taken the fortress of Nisch, and are pushing their enemy hard elsewhere. The Montenegrins, also, continue their successful campaign in Albania, and have captured the important seaport of Antivari. These are, of course, minor reverses. It is the concentrating of masses of Russian troops upon the roads to Adrianople, with little prospect that the levies under Suleiman Pasha can make any protracted defence, that afflicts the Pashas at the capital, and makes them feel that further resistance to their victorious foe is now of small avail.

The Sultan hastens to bow to the inevitable. An armistice has been accepted in principle, but is coupled with the important condition that the Czar will concede it only when the preliminaries of peace are agreed to. That is the mandate from St. Petersburg, and two negotiators have been sent from Constantinople with full powers to treat with the Grand Duke Nicholas at headquarters. At present the Russian Commander-in-Chief is at Kezanlik, and there Serdar Pasha and Namyk Pasha will in a day or two be told what are the terms on which the conquerors of Turkey will grant an armistice, and there and then we may expect they will accept the Russian conditions.

That the demands put forth by the Grand Duke will be very moderate under the circumstances there is every reason to believe. Not the less will the bases agreed to at Kezanlik, or rather the mode of arranging them, be a humiliation to English diplomacy. As the *Full Mail Gazette* truly remarks, we stand before the gaze of the world in a most ridiculous position. Lord Beaconsfield has played his last card, and Prince Gortschakoff has trumped it. Pre-eminently the Premier has throughout "maddled and raddled" in respect to the Eastern Question. No doubt he intended otherwise. A great war for the vindication of British interests—whether recalled or not was no particular consequence—might have enabled the Prime Minister to have left the public stage in a blaze of glory. The resolution of the country and the wisdom of his colleagues has arrested his unscrupulous purpose. The sending of troops and ironclads hither and thither, though at the cost of a long-suffering nation, does not conceal the fact that Russian diplomacy has outwitted the policy of the British Government without touching "British interests." We are being quietly and contemptuously put aside while Russia settles matters with Turkey. From the one we may

hear a contemptuous chuckle at our failure to baffle their purpose; from the other we have earned bitter hatred for encouraging her to resist without offering substantial help. Surely we are about to see the end of Lord Beaconsfield's wondrous, but now entirely discredited, "Imperial policy!"

THE POSITION OF THE EVANGELICAL PARTY IN THE CHURCH.

A FRIENDLY critic in the current number of *Fraser's Magazine* discusses the decayed and spiritless, not to say unspiritual, condition into which the Evangelical party in the Church has sunk. That this once fervent and devoted section of the Establishment is not what it once was, is a fact too obvious to be denied. Prudence and worldliness are at present much more conspicuous in its actions than daring originality or contempt for worn out forms. It finds no successors worthy to take the place of its departed saints. Its piety is too often suggestive of unctuousness rather than unction. It clings with a feeble and peevish grasp rather than with a strong consciousness of assurance, to a smouldering torch that shows more smoke than flame. As though in terror at its own weakness, it seeks inconsistent alliances with irreconcilable foes; and in all respects it betrays the symptoms of a depressed and still decreasing vitality. Why should these things be? The professions of this party are the same as they ever were. They still ask, but with a strangely flattened intonation, "What shall it profit a man, if he gain the whole world and lose his own soul?" But they do not seem to think that such questions have any bearing upon the life of a party. With one significant exception, they preach the same doctrines that were the instruments of their greatest triumphs; but somehow or other, the same results do not follow in anything like the same proportion. Surely the change must be in the men, not in Gospel truth or in human nature, and it is a very interesting study to consider what that change may be.

The writer in *Fraser's Magazine* traces the decay of the Evangelical party to a desertion of their proper rôle as a link of connection between the semi-Catholic Church of England and more thoroughly Protestant communities. Time was when Evangelical Churchmen thought so little about the Establishment that it never occurred to them to limit their acts of religious communion by its boundaries. John Newton attended the Independent Church at Olney as a matter of course when any special service was held. Scott constantly united in worship with Dissenters of all denominations, and preached the anniversary sermon of the London Missionary Society in a London church. It is difficult to make out what the Evangelical Churchmen's notion about the Establishment was in those days. Our critic seems to think that they regarded it only as a convenience which supplied them with churches to preach in, houses to dwell in, and tithes to live upon. "But," he adds, "their true church was the congregation of faithful Evangelical men within and without the Establishment who were awake to the realities of the spiritual world, and with whom they felt a bond of union, which they did not recognise in the case of the majority of their so-called brethren, who were fox-hunting and wine-drinking squires on six days in the week, and very indifferent parsons on the seventh." The writer goes on to suggest that if the Evangelicals had continued to be almost the sole representatives of vital Christianity in the Church, they would have leavened the whole Establishment with their principles, and would have reduced their relations between the Church and the Nonconformist bodies in England, to something very like those between the Established and unestablished Presbyterian Churches in Scotland. But before such a process could be accomplished, there came a revival of another element in Anglican Church life, which interposed enormous difficulties in the way of such an adjustment. The renewed earnestness of the High-Church party, culminating in the uncompromising zeal of Ritualism, brought into

conspicuous and portentous light the Roman traditions of Anglicanism. The industry, energy, and fearlessness of this new school gave to it an influence and importance altogether disproportionate to its numbers. It also found a logical basis in the liturgy and ceremonies of the Church, such as enabled it to prove to demonstration that it, and not the Evangelical party, was the legitimate exponent of the true development of Anglicanism. Hence the Evangelicals were placed in a difficulty, for the solution of which no precedent afforded them a guide. To the High-Church party any religious alliance with non-Episcopal churches was impossible. The Evangelicals, therefore, had to choose between a surrender of their old leanings to Nonconformity and a complete break with their ecclesiastical associations. As a matter of fact, they chose the former alternative. They have found it, says the writer in *Fraser*, "easier to swim with the stream, and to accept the old intolerant tradition of Tudor and Stuart days, which represents sympathy with Nonconformists as inconsistent with loyalty to the Church." "Here is the weak point of the Evangelical party in the Church of England. They are so afraid of being taunted with being bad Churchmen that they are even less disposed to a friendly policy towards Nonconformists than their High Church rivals, who feel that they at least can afford to be civil without any fear of compromising themselves." These remarks are illustrated only too forcibly by a reference to the obstinate and irreconcilable policy generally adopted by representative Evangelicals on the burials question.

Such is a general outline, though mingled with comments of our own, of the solution here proposed of the strange decay suffered by the Evangelical party in the Church of England. That solution, however, is manifestly insufficient. It points towards a part of the explanation, but it does not actually reach it. It is not by tergiversation towards former allies, so much as by playing fast and loose with principle, that the party has done itself most injury. With the position of theological questions at the present day we need not here concern ourselves. But the question of principle involved in the maintenance of a political establishment of religion has been brought into much greater prominence, and has presented far sharper issues than in the generation of Newton or Scott. In those times men were not compelled to think of the question. The institution existed; it was not seriously attacked. It was part of the traditions of the constitution, and the best men felt no more necessity for discussing its propriety than they did for debating the solemnity of the Lord Chancellor's wig. But the impotence of the State to deal with spiritual matters, clearly shown by the excesses of Ritualism, and the increasing emphasis with which the righteousness of religious equality is asserted, have forced men to come to some definite conclusion one way or other on the expediency and justice of Church Establishments. All the best traditions of the Evangelical party, its ideas of the individual nature of religion, of the spirituality of Christ's kingdom, and of the necessity of open brotherhood amongst all those who love the Lord Jesus Christ in sincerity, pointed towards the surrender of an institution utterly and hopelessly irreconcilable with such convictions. On the other hand, worldly interest, social prestige, and perhaps also political timidity, drew the party in another direction. They have made the wrong choice; they have surrendered principle; they have listened to the pleadings of worldly wisdom; and a very large part of the moral and spiritual degeneration they have suffered is due to this potent and unfailing cause of religious decay.

VICTOR EMMANUEL.

THE unexpected decease of the King of Italy has not only been a great sorrow to his loyal subjects, but has caused a painful sensation throughout Europe. With many serious defects, Victor Emmanuel possessed personal qualities which won for him universal respect

and interest. Italy, in her ascent of the devious, rugged, and toilsome path to national unity, could hardly have had a better nominal leader than a prince whose hereditary claims gave him the requisite prestige, whose lack of ambition allowed full play to the abilities of men more capable than himself, and whose transparent honesty and simplicity of character were a pledge that he would never betray his country. The reign of Victor Emmanuel embraces the most momentous period of the history of the Peninsula. When he succeeded his ill-fated father Charles Albert as King of Sardinia, Italy was no more than a geographical expression, and the greater part of that country was either the victim of Bourbon despotism, or the appanage of petty sovereigns, whose oppressive yoke was rivetted upon the population by the all-powerful influence of Austria. How these apparently insuperable obstacles to national unity were one by one removed forms one of the strangest and most romantic chapters of modern history. We need not recall its familiar details. The events of the day and the peculiar relations of external Powers specially favoured the Italians in their successful struggle for freedom and unity. But their ultimate triumph is mainly due to the great patriots who were the pioneers of Italian emancipation. The passionate ardour, impressive teachings, and life-long self-sacrifice of Mazzini kindled that national feeling which Garibaldi utilised in his glorious enterprises, and Cavour, assisted by favouring fortune, moulded into a practical shape. Nevertheless, Italian unity might have been compromised or retarded but for a sovereign who had learnt the lessons of constitutional rule in the little State of Piedmont; who, without affecting to be a personal ruler, intuitively discovered and trusted statesmanlike capacity in other men; and whose downright straightforwardness was often more than a match for the ambition of princes and the wiles of diplomacy.

Italy has lost her first sovereign, and the universal grief of the nation is the sincerest homage to his memory. At one time the ideal Republican principles, preached with such remarkable persistence by Mazzini, had leavened the younger and more cultivated generation of Italians. These aspirations, if not extinguished, have subsided under the régime of a bluff sovereign, who, while positively disliking the cares of State and royal pageantry, scrupulously adhered to his constitutional obligations. Under Victor Emmanuel Italy has enjoyed all the advantages of Republican institutions without being in fear of court intrigue or regal encroachments. To his faults and vices, his loyal subjects have, therefore, been remarkably indulgent. As long as he was King of Italy, they had room for self-development; and if their progress has not been so rapid as might have been wished, it is partly owing to the decline of that lofty patriotism which Mazzini and Garibaldi inculcated, and partly from defects incident to a young and aspiring nation which has not yet thrown off the trammels of debasing superstition, or learnt the lessons of sober experience. "King honest-man," after a reign of nearly thirty years, has gone to his rest, but has left behind him the fragrant memory of sterling, manly qualities rarely found in the palaces of princes, and which have endeared him to the hearts of his subjects.

His successor comes to the throne under favourable auspices, but with onerous responsibilities. Unlike his father, Humbert I. has received a careful education and elaborate culture. He has been well indoctrinated in Liberal principles, and both example and training will incline him to a strict adherence to Constitutional maxims. The new King appears to have shaken off that subjection to Papal influence which Victor Emmanuel could never wholly get rid of, and in the Princess Margaret he possesses a gentle adviser, whose charms, wisdom, and purity of character have won the hearts of the Italian people. But the young sovereign, it is feared, will miss the guidance of great statesmen, who

can subordinate personal ambition and party objects to lofty patriotism, and he comes to the throne at a time when the relation of Italy to the Papacy may become highly critical, and when the country staggers under burdens which are imposed by the ambition of its ministers to play the exaggerated part of one of the Great Powers of Europe.

CANON CURTEIS IN REPLY TO THE REV. J. G. ROGERS.

To the Editor of the Nonconformist.

SIR,—Now that Parliament is on the eve of assembling, neither Mr. Rogers (I think) nor myself can expect to continue our friendly controversy in your columns any longer. The subject—as usual, when one honestly grapples with any great problem—begins to open many new avenues of study. Historical, legal, verbal, and theological questions present themselves in abundance, and one is forcibly reminded how deeply the roots of all modern things lie imbedded in the past. To me and to many thousands of Englishmen, it would be a sad day which should see those roots severed by an ecclesiastical revolution; and whose sun should set upon a final divorce between the religious and the secular, to which nothing analogous has ever occurred in all the long history of our country. During all those centuries (so her sons loyally believe) the Church of England acted, on the whole, as a good practical helpmate to the State—educating, refining, and elevating, although often by methods hard for us in these days to appreciate. But God, who by coarse sacrifices trained the Jews for the coming of Christ, by things equally weak and valueless, trained England for her splendid opportunities in modern times. And though it be true (as Mr. Rogers points out) that the Church has always too much breathed the atmosphere of her age, so that in the eighteenth century religion—palsied by Deism and indifference—slumbered and slept, still it is only fair to remember that revival, when it came, proceeded from the heart of the Anglican Church and not from Dissent. John and Charles Wesley, and George Whitefield, were all of them ordained English clergymen, and I do not think the Wesleys, even in Cornwall, have as yet entirely forgotten "the hole in the rock whence they were digged." It is quite true that great changes have passed over the country in modern times, and have rendered some readjustment inevitable. As against an Erastian readjustment, Anglicans and Dissenters are all of one mind. Better, a thousand times, that religion ceased to have any public recognition; that national thanksgiving found nothing ready to hand for its expression; that national mourning should have no acknowledged rites, and the molten feelings of a whole people should have no mould prepared for them to run into; than that any Church of Christ in this country should be secularised, and its clergy turned into mere "servants of the State." But we have too much faith in English good sense to believe that such a thing is likely; and we therefore earnestly appeal to our statesmen for a little more freedom of adaptation, while we for our part refuse not the "veto" of Parliament. Some of us, indeed, go farther still, and hope that a day may be coming when the existence of a [great number of "private" religious societies may not be held incompatible with, but rather indispensable to, the larger-entirety of a "public" church—at least, in this central hearth and home of the British Empire. Thus might Spenser's fruitful idea be realised of *ecclesia* within the larger *ecclesia*; and Independence and Catholicity might, at length, embrace each other.

If these thoughts are dreams, then (we must reply) the Gospel itself is a dream. For it certainly does contemplate "standing fast in the liberty wherewith Christ hath made us free," and at the same time "being of one mind" and "submitting ourselves one to another in the fear of the Lord." Anyway, the more Anglicans can learn from Dissenters the lessons of a manly freedom, and Dissenters can learn from Anglicans how good and joyful a thing is a grand and Catholic unity, the nearer we shall all draw together, and the more ashamed we shall become of "biting and devouring one another."

Let me, in conclusion, express the sincere respect I feel for Mr. Rogers, and acknowledge the light which his able and courteous letters have thrown upon the subject of our controversy. He will, I am sure, concur with me in thanking you for the space which you have so generously put at our disposal, and which has, at least, shown this—that grave questions of Church and State are capable of being discussed

without loss of temper and without abatement of mutual regard.

Truly yours,
G. H. CURTEIS.

THE CROWN AND THE CONSTITUTION.

THE recent publication of the third volume of the "Life of the Prince Consort" at so critical a period of European politics has led to much comment, and it seems that a certain amount of criticism and of plain speaking about this book and the theories which pervade it may not be out of place.

A month or two ago this country was deeply interested in the political crisis in which France was involved. A reactionary conspiracy of discordant parties, united in nothing but their hatred of progress and of freedom, was endeavouring by chicanery and, if need be, by force, to set aside the deliberate expression of the will of the country. The President whom the constitution had made irresponsible was put prominently forward as a personal ruler, against whose obstinate resistance to the national decision all the force of Parliamentary majorities must break. At that time the English press, both Conservative and Liberal, with singular unanimity, condemned MacMahon and his clique, and with some pride and eagerness we called the attention of our French neighbours to the true theory of constitutional Government as practised in England, where the Sovereign is outside of party influence, and is ever ready honestly and simply to accept the advice of those ministers who for the time being have the confidence of the people as represented in the House of Commons.

To judge from the tone of the book referred to, and from numerous articles which have recently appeared in the pro-Turkish and Disraelite press, it would appear there is some need at home for some of that candid exposition of Constitutional principles, which was so lately produced in large quantities for the foreign market. Theories are nowadays current about the relations of the Crown to the country which are utterly irreconcilable with sound constitutional practice. But, if the ultra-loyal Conservative press forget what is due to the Crown, we cannot do so; and starting from the old maxim that the King can do no wrong, we draw the obvious inference that when anything wrong, injudicious, wanting in tact, or in a proper appreciation of the relations to each other of the great organs of Government, is done in the name of the Crown, the person blameable is the high Minister whose duty it is to advise the Sovereign in all her public acts. To many who read the last volume of the "Life of the Prince Consort" it would seem that, according to Mr. Martin's reading of the constitution, instead of the Ministers being the responsible advisers of the Crown, it is the Crown which is the irresponsible adviser of the Ministers. This would be so mischievous an inversion of law and of sound policy that we must suppose that Mr. Martin has misunderstood the documents which have been entrusted to him, rather than choose the other alternative that the Sovereign is reviving the policy of her grandfather.

No doubt the late Prince Consort took a keen interest in the Crimean war, and had a strong desire to humble Russia. It is no reproach to him to say that he looked upon that war from the point of view of a German Liberal—Liberal not, however, as in sympathy with the steady progress of the world which is sweeping onward far beyond the scope and ken of "them that dwell in king's houses," but with that doctrinaire Liberalism which was characteristic of the safe middle-class progress of Orleanism and of the Peelites. With such views, the Prince, as a patriotic German, had groaned to see how the dark cloud of Russian militarism overshadowed Germany, and specially the Court of Berlin. The Prince Consort understood well that all hope of German progress must depend upon Prussia. There were the power and the intelligence from which might proceed a movement for a united and Liberal Germany. He therefore felt with especial bitterness that the old King of Prussia, by his subservience to Nicholas, was frustrating his hopes for the future of his country. Hence it was not for English, but for German interests, that Prince Albert was especially anxious to break the power, and still more to destroy the prestige, of the great northern Colossus. English statesmen might have regard only to English interests, but Prince Albert, like William the Third, looked beyond this island to continental, and especially to German results. But we must not suppose that English statesmen allowed him to dictate to them, and that they continued

the Crimean war beyond what they considered good for the welfare of this country, because they received his suggestions with great politeness, and affected, with more or less courtliness, to have become converts to his arguments. That war may have been a mistake, and perhaps we should have made peace at Vienna on the basis which satisfied Lord John Russell; but we cannot doubt that Lord Palmerston and Lord Clarendon acted on their own judgment, and not in deference to the opinion of any one else, when they determined how far they would go, and where they would stop.

Mr. Theodore Martin, however, writes in such a spirit that many persons may be led to exaggerate greatly the personal element in our Government, and may suppose that gray-headed statesmen, who had held office during the war against Napoleon I., were swayed in their views by the suggestions which they courteously seemed to accept, while they really acted on their own convictions. Of course, while sovereigns are human they will have opinions and preferences like other people, and the incense of a court will lead them not to undervalue their own wisdom and importance. It all the more behoves those who advise them not to suffer the display of royalty in *deshabille* to compromise the respect which it is desirable to keep up for that institution when it appears in its robes of state. Constitutional sovereigns do not, perhaps, sufficiently appreciate the fact that in the present day the Crown is rather a piece of legal machinery, very much like a trustee in the Court of Chancery, than a determining will in politics; and that, as there, the real beneficial owner is not the one in whom the legal estate is vested, so in politics the real sovereign is the nation, not the person who is the titular head, as it were the public officer of a company in whose name the nation sues and is sued. Nowhere does this delusion and confusion between real and titular ownership appear more unhappily than in the language prevalent in Court circles about the army. An army which should consider itself really pledged by a personal loyalty to the individual sovereign, rather than to the nation and to the constitutional Government, would be a ready-made instrument of despotism; and considering the great danger to liberty that there must always be in an organised body of armed men, to whom discipline and obedience to their immediate superior is the first duty, it is essential that here, above all, there should be no mistaking words for things; no confusion between the legal fictions which have come down from the Middle Ages and the facts of the nineteenth century. It is a matter of regret that this language of personal property in reference to the army crops up repeatedly in Mr. Theodore Martin's last volume. We read too much of *my soldiers*, *my people*, as private persons talk of *my servants*, and *my tenants*.

In ordinary times, we might let these things pass with a smile, knowing that life will run much more smoothly for those who really govern the country, if they humour the feelings of the Court, while they take care to remember their own substantial responsibility to the nation. But with the present administration, things, which at other times would be trifles, have a tendency to become serious. Our Premier is like an old actor, who at last identifies himself with his part, and even off the stage cannot put off the tragic or the comic mask. In novels written more than thirty years ago, we read of the Venetian Constitution, and of patriot kings, echoes of Bolingbroke, which took in some sentimental young men, and formed a school in politics something like the revival of Gothic in architecture, of Puseyism in the Church, and of Pre-Raphaelitism in painting. But the theories then fired off as a *jeu d'esprit* seem to have so pleased their author that, now in his old age, he appears unable to resist his taste for satire, and gives it a practical turn by making fun as Prime Minister of the English Constitution. The Eastern magician, who sells new lamps for old, and who dubbed the Queen Empress, conciliated to a certain extent the old-fashioned Conservatism of the country by promising that his new-found title should be sent out with Mr. Brock's fireworks to dazzle the people of India. But the other day, when the Sovereign was advised to pick out her Minister for a mark of special politeness and civility, Her Majesty, as she passed under the arch of wooden chairs erected by the people of Wycombe, received an address in which, in violation of the rule laid down, she was styled "Empress of India." It is a matter of really small moment what are the titles by which the head of the State is styled in this country. But it is not wise, where custom and

reverence are so closely linked, to teach people that King is not the only title. Flatterers and courtiers may think they are going higher in the social scale when they talk of Emperor, but there are many people whose democratic thoughts will run in the other direction, and who may remember that already there are more people speaking English under a President than under an Empress-Queen.

Forty years ago a girl found herself exalted to a position in which as a woman she has won the respect and love of her countrymen. Forty years of truth and straightforward adherence to the spirit, as well as to the letter, of the law, have given the Queen a reign unparalleled in the history of England. Elizabeth reigned longer, but she reigned over a divided people. Her life was threatened by conspiracies, and her throne was in danger from powerful enemies. This age, less fertile than that of Elizabeth in genius, has greatly outstripped it in material progress, and in scientific discovery; and all the glories, all the worth of the whole English people for these forty years, will go down to history labelled as the reign of Victoria. The Queen herself would be glad to hear it said that if she deserves all the praise she does, for her faithful adherence to the duties of her station, she owes it in no small measure to the prudence, discretion, good sense, and good feeling of the husband so sadly taken from her. The publication of this last volume of his life proves in a way that the author little thinks of how much the country lost when it lost the Prince Consort. At the risk of perpetrating an Irish bull we may say that had he lived the volume would not have been published, and we think had the Prime Minister of forty years ago lived he would have addressed to Mr. Martin his usual words of advice. "Why can't you let it alone?" But look on that picture and then on this—from Lord Melbourne to Lord Beaconsfield. The permanent progress of England and the security of her political institutions rest on foundations too deep to be shaken by the pranks of any temporary occupant of a seat, however exalted. Still, if anything could lower English dignity, or disfigure the surface of English public life, it would be the fantastic tricks, the 'Ercles vein of him whom, in a moment of public satiety and weariness, sordid interests and vulgarity bred of over rapid prosperity have been able to place in the high post of English Prime Minister.

While Lord Beaconsfield's political theories, more suited to Mordecai at the Court of Ahasuerus than to the Prime Minister of England, were confined to tinsel displays of theatrical decoration, we might be content to do nothing but laugh. Now, when a political conjuror juggles with peace and war, with the life and death of thousands, the nation should speak in a more decided and sterner voice.

THE COUNCIL OF THE CHURCH LEAGUE FOR THE SEPARATION OF CHURCH AND STATE, at their meeting on Wednesday, resolved to recommend their members at the next general election to vote only for candidates who favoured disestablishment, regardless of their opinions on other matters.

THE SCOTCH CHURCH AND PROPOSED ROYAL COMMISSION.—On Friday a deputation from the Paisley Liberation Society, the Disestablishment Association, and the Religious Equalisation Society waited on Mr. W. Holmes, M.P., at Paisley, to hear his views on the disestablishment of the Church of Scotland. In reply to the various questions put to him, Mr. Holmes said he was in favour of a Royal Commission being appointed to take steps to ascertain the feelings of the people of Scotland on the question, and should a bill be brought before Parliament as the result of that Commission, he would certainly vote for it. The deputation contended that a Royal Commission was unnecessary, as the majority of the people were in favour of disestablishment.

BISHOP FRASER ON SIMONY.—Preaching on Sunday night to a crowded congregation in the Manchester Cathedral, the bishop said there had come a great curse into the Church—not in modern times, for it had been there for hundreds of years. He meant the idea that the gifts of God could be purchased with money. Simony, which in one of the articles was called a detestable sin, attached, unfortunately, to their ecclesiastical system. It was one of those abuses which, he trusted, when men saw its nature a little clearer, and were more anxious to make their Church purer than it is at present, might, perhaps, be effectually got rid of; but, at present, men somehow or other obtained office in the Church for money. He did not say the results were as mischievous as they might be expected to be. There were in every diocese some men who, whilst they had been put into the offices they occupy by the power of money, were doing good work in the Church. But still the principle was the same. Some attempts had been made, quite recently, by the Bishop of Peterborough, to get rid of the abuse, but the interests of property had been too powerful, and at present nothing effective had been accomplished.

Literature.

THE UNIVERSITIES IN THE EIGHTEENTH CENTURY.*

This account of the "Studies at the English Universities in the Eighteenth Century" forms a companion volume to the same writer's work on "Social Life at the English Universities in the Eighteenth Century," and is to be followed at some future time by an account of "Religious Life at the English Universities" during the same period. Though it is to University men that these works will of course be of chief interest, yet, now that the Universities have become English rather than English Church institutions, the author can appeal to a much wider public than is contained within the Universities themselves. He has done good service in collecting and preserving memorials of this part of University history before it is too late. For "no one who has any experience of the working and life of Cambridge can be ignorant how completely we have been removed from Cambridge of half-a-century ago, and that we have lost almost the last glimpse of what our University, even forty years since, was like." Mr. Wordsworth does not profess to have written an exhaustive work, and scarcely claims for it a higher rank than that of a compilation of materials for a future historian of the Universities to work up and turn to good use.

After some account of the University and college libraries, which reveals a strange negligence on the part of those who should have best appreciated their value, the author gives a brief sketch of the development of "the Tripos," name and thing; a chapter fittingly introduced by the much-needed remark that "we ought to try to divest ourselves of a modern opinion, that study exists for examinations rather than examinations for study." This, indeed, we must keep in mind throughout the book, for if we judge the condition of the Universities of last century by the efficiency of their examinations, it must have been deplorable indeed. But we are not so examination-mad as to imagine that there can be no good work done without such tests. "We might look in vain for any public examination to justify the learning and research which, in the seventeenth century, made English students famous—whose efforts were fostered rather by the encouragement of tutors and friends than by the disputations in the schools. Examinations in our modern acceptance there were none. As books became cheaper, the quicker and the more diligent students discovered that they could acquire knowledge for themselves where previous generations had been dependent on the oral teaching. Then arose the necessity of examination, and as this has come to be more scientifically conducted, and its results to be more public, and at last in a sense marketable, there has been a fresh demand for oral instruction." What modern undergraduate, who spends his time in a kind of examination nightmare, will not envy the tranquil existence of his seventeenth century predecessor?

The history of the word "Tripos" is curious. Applied at first to the *three-legged stool*, on which sat an "ould bachelour" who had to dispute with undergraduate applicants for the degree of B.A., it was afterwards (apparently some time between 1660 and 1690) transferred to the old bachelor himself, "the tripos," or "Mr. Tripos" (as we say "the Chair," "the Woodcock"), who by this time had degenerated into something of a buffoon. The word next denoted the humorous orations, delivered by those who filled the office, which had at first been known as "Tripos speeches"; then certain copies of Latin verses bearing reference to the formal "questions" under disputation, which it was usual to circulate (Mr. Tripos ceased to take part in the arguments perhaps about 1750). Being next applied to the honour-lists printed on the back of the sheets of tripos-verses, it was lastly, as the honour-list was considered as representing the examination itself, transferred from the list to the examination, the result of which is published in that list.

This is the author's verdict on the work done by Oxford and Cambridge respectively in the eighteenth century. "While we admit the vigour of Oxford in the seventeenth and nineteenth centuries, we shall hardly be considered unfairly prejudiced if we declare our opinion that there were more certain signs of vitality and usefulness in our north-easterly University in the eighteenth century, at least in the latter half of it." He thus compares their diverse methods—"Oxford shows her sons how they may

* *Schola Academica. Studies at the English Universities in the Eighteenth Century.* By CHRISTOPHER WORDSWORTH, M.A. (Cambridge: University Press, 1877.)

make the most of each point of excellence, and turn the smallest details to advantage. Cambridge may be colder and duller, but her purpose is to aim immediately at nothing higher than preparing the ground with care, and laying the foundation conscientiously. The one aims at producing all, and is in danger of losing the whole; the other is content with one thing at a time; that, at least, is gained, though often nothing is built upon it." The volume is concluded by nine appendices, among which, a collection of undergraduates' letters will be found interesting and diverting, especially by modern undergraduates; and will probably be a relief to the general reader after the necessarily dry-as-dust character of much of the book.

Anid the mass of details and technical terms, such as made Huber "giddy with headache," it is not without close attention that we can discover the real work that was done by the Universities in the eighteenth century. Considering their great endowments, and how little they can show for them, it is scarcely a page in their history on which they can be congratulated. No doubt they produced a few distinguished men; Cambridge had Newton, Bentley, Porson. But what Professor Seeley says of our own time may be applied with still greater truth to the eighteenth century. "That Cambridge has of late years produced some eminent names, both in science and scholarship, I know as well as my critics; all I say is that I think, and many high authorities think, that she ought to produce a greater number." Besides, in judging of Universities, we must look not merely to the men of mark they produce, but to the degree of mental cultivation they succeed in imparting to the undistinguished, i.e., the great body of the students, while they are under their care. The requirements of the colleges for the degree of B.A. were some degree of facility in speaking and writing Latin; some knowledge of the commonest Latin classics, and less of the Greek; mathematical information, slight at Oxford, more considerable at Cambridge; and some knowledge of philosophy, gained chiefly from the more important works of the school of Bacon and Locke. The range of instruction was thus very limited. Classics and mathematics had almost a monopoly, which they still in some measure retain. With regard to the common opinion which assigns to Oxford exclusively the study of classics, and to Cambridge the sole pursuit of mathematics, Mr. Wordsworth says, "The truth amounts to this, that since the Revolution, and until the first quarter of the present century was waning, a degree could hardly be obtained at Cambridge without some application to geometry at the least, while at Oxford mathematical knowledge or skill won no academical distinction until our own time." The other sciences were left, to a great extent, out in the cold; and that not because they were professedly excluded, for a number of new professorships were founded in the eighteenth century, as that of botany, chemistry, political economy, Sanskrit, &c.; but these professorships were often sinecures, and the studies never placed on a level with mathematics or classics. University studies, indeed, reached a very low ebb. The public disputations and examinations, which were to end in the academic degrees, were often mere farces. In Cambridge, the mathematical examinations were alone worthy of the name: the examination for "honours," introduced about the middle of last century, became very severe. What teaching there was, was done mostly by college lectures, and their lectures, like those for the "Littlego" still, were more like school lessons than lectures. The principal part in the system was the student's own private "reading," which was, to a considerable extent, in preparation for the college lectures. To the fellows of the colleges too, who had abundant means and opportunity of prosecuting their studies, but small praise is due. Original investigation was a thing scarcely dreamt of. The "endowments of research" had defeated their own object, and become endowments of laziness. It says little for the occupation of the learned societies, when of Benjamin Stillingfleet, the younger (from the colour of whose stockings learned ladies, such as delighted in his company, have derived their sobriquet) we read that "Bentley invited this young man to Trinity, and then used his influence to prevent his election to a fellowship, observing that 'it was a pity that a gentleman of Stillingfleet's parts should be buried within the walls of a college.'" Boswell records a remark of Dr. Johnson's to the same effect on a Mr. Meeke, who, though a promising undergraduate, had been prevented by a fellowship from continuing his studies with any effect.

A great change, and, in many respects, a great improvement, has come over the Universities since last century, no less in their studies than

in their social life. A high standard of scholarship and learning is maintained in the examinations for honour degrees; the ordinary degree is at least not a mere farce; idle fellows are becoming an extinct race; the lectures of every college are thrown open to the students of every other; the abolition of tests has established religious equality, and the abundant honours since gained by Nonconformists sufficiently shows of how much the Universities have deprived themselves in times past. But they have as yet only taken a few steps forward; nay, it is more than doubted by good authorities whether some of those steps are not in quite a wrong direction. We do not refer to the wide question of subjects of study, though this urgently demands attention. It is still possible for a high wrangler to be totally ignorant of all ancient and modern literature; for an excellent classic to leave the University destitute of the simplest knowledge of natural science. This cannot be laid entirely to the blame of the University. Our system of education needs overhauling from the very beginning. Not to mention the time that hundreds of boys are compelled to waste through inefficient teaching, much more might be taught at schools than is at present. Physical science has been almost totally neglected by our public schools; it was only introduced at Eton in 1869. But so far are they from remembering that life is short and art long, that (in common with the Universities) they can devote a large portion of their time to such a frivolous "survival in culture" as the making of Greek and Latin verses. This is defended by the plea that it is an aid to the appreciation of the niceties of classical versification. Granted that it be so (which we do not admit to any great extent), it must be very few of the pupils of a school to whom such an accomplishment will be of any use in after life; and, after all, is not the mechanism of the human body, of the vegetable creation, of "this brave overhanging firmament, this majestic roof fretted with golden fire," as cunning and as well worth appreciating as that of a line of Latin poetry?

But, apart from our subjects, we must consider our method of education; and see whether, while there has been a great pruning away of abuses, it may not be found that a new and more insidious, as more plausible, abuse has been introduced. The Universities, in common with all educational authorities, have caught what should perhaps be classed among the "diseases of modern life," an examination-fever. A strange notion prevails that the chief end of learning is to have that learning tested; as if we should buy horses for the pleasure of finding out their weak points, or keep pigs for the sake of the diversion afforded by driving them to market. Subjects are valued in proportion as they can be easily examined upon, tutors in proportion to their experience in examinations and consequent acuteness in divining what is "likely to be set." Undergraduates dare not consult their own tastes in their reading, but are hampered on every side by the necessity of confining themselves to what it seems good to the authorities to examine upon. The result, as Professor Seeley says, is a lowering of the dignity of learning and a vulgarising of the student's mind by applying to it the lower motive when it is capable of the higher. We cannot refrain from quoting the words which he truthfully puts into an undergraduate's mouth:—"I know what I should like to be doing; I know what seems to do my mind good; I know what I shall study as soon as I am at liberty, if my taste for study lives as long; but at the same time I know what will procure me marks, what will procure me a fellowship, and it is my business now to narrow my mind, and for three years"—three of the most progressive years of a man's life—"to consider not what is true, but what will be set; not Newton or Aristotle, but papers in Newton, or papers in Aristotle; and to prepare, not for life, but solely and simply for the Senate House." As the same writer puts the case in a nutshell, "Cambridge is like a country invaded by the Sphinx. To answer the monster's conundrums has become the one absorbing occupation." The great body of students, to whom learning is of little value for its own sake, willingly acquiesce in this arrangement, for it is very economical in expenditure of brains. Others, fit for better things, become imbued with the same notions, and leave the University with more degraded ideas of mental cultivation than those with which they came to it. Others again make a silent protest, but have none the less to acquiesce in the system, for the posts which they wish to obtain are assigned according to "place in the tripos." To reform this new abuse, to prevent undue diffuseness and want of concentration in reading, without cramping the natural tastes and instincts, to combine an efficient system of teaching with such leisure as shall ensure that

original research, in which Germany now stands almost alone; to treat the student both as a being with a mind which should receive as complete a cultivation as it is capable of, and as a being who, in many cases, will have to support himself all his life by teaching what he has learnt in less than four years, this is the next problem for educational reformers, and one not likely to be easily solved—though, indeed, no one seems at all eager to undertake the solution.

THE LIFE OF DR. BROCK.

Dr. Brock's life and character, in their main incidents, have been more than once brought under the notice of our readers. In referring, therefore, to Mr. Birrell's memoir, it is necessary rather to notice what is new in the book than what has already been stated respecting the man. Of the book we can say, at once, that it is well compiled, and that it is proportionate. Mr. Birrell has taken pains, and has used good judgment. Dr. Brock's characteristics were so patent that it would be almost impossible for anyone to be misled concerning them; and he was so well known that it would have been equally impossible for the most incompetent biographer to mislead his readers. Thoroughness, whole-heartedness, generosity, geniality, strength, were stamped upon him by nature; and, happily, he was one of the men who never went contrary to the instincts with which nature had endowed him. They were regulated by a Christianised conscience—but that was all. He never aimed, as some very weak men do, to be other than himself; and, like all who will keep to the integrity of their individual natures, it was as himself that he was respected, liked, beloved.

Mr. Birrell begins at the beginning—at Honiton, where Dr. Brock was born in 1807. Some autobiographical details are interesting, but not peculiarly so. We obtain here, however, in a scene from his schoolboy days, genuine specimens of the thorough old English snob—specimens, we are sorry to say, that have not died out yet—

To make matters worse, a set of boys determined to resent the intrusion of "a beggar" upon the school. They were gentlemen. Who was I? It was arranged to hunt me from the schoolroom door across the playground to the outer gate. My only chance was to be out first, which my position favoured, and to be off like an arrow. I came in for it with all my precautions very often, and merciless kicks or blows were the result. Within the schoolroom I was the general butt—a sort of victim upon whom the juvenile gentility of the establishment was at liberty to wreak its reckless and brutal spite. You can have no idea of the sort of feeling which prevailed at that time against tradespeople, especially if they were Dissenters, on the part of the squirearchy and the clergy. It was a mixture of hatred and contempt.

And here is another specimen taken from his apprenticeship times:—

By the moral wretchedness which surrounded me, I was especially distressed. When Sunday came, I found that neither Mr. nor Mrs. B. was going to church. Mr. B. was going to the belfry to chime the people into church, but he was afterwards coming home again. This I found to be the general rule. In no way whatever was there any recognition of God. It had been arranged that I should attend the services in the Independent Chapel, the only place in town with whose minister or congregation my mother had any acquaintance. Mr. Ward was then the minister—a good minister of Jesus Christ. I went on the first Sunday, both morning and evening, spending the intervals of service in the way that I knew my mother would approve. The next morning I was christened, as they told me, "Parson Brock," a designation, by the by, which adhered to me all through my Sidmouth life. Banter and chaff I might have borne easily enough, but it turned out that banter and chaff were to be by no means all. Mr. B. distinctly attempted to annul the arrangement for my going to chapel. "He wouldn't have any of the saints about his place"; and then he swore. My fellow-apprentices joined in the swearing and its denouncings.

Now, although Dr. Brock writes of his distress at this period, and of looking back to old times with dismay, yet we think the roughing may have had its use. Somebody said to us the other day, respecting another eminent preacher, that it would have done him a world of good if he had gone to a public school and been kicked. 'Twas true. And it is true generally, that early kickings bear good fruit in later life. They try the boy at the time. Dr. Brock was tried. The trying strengthened him, for he held his own; probably it did more.

All this came to an end, of course. The future minister came to London, and thence went to Hertford, connected himself with the Baptists, and employed his Sundays in preaching at Collier's End, and ultimately went to study at Stepney College. Now let us quote a little from Mr. Birrell:—

The interesting old edifices which formed the College of Stepney were swept from the earth and replaced by a terrace of modern houses soon after the

• *The Life of William Brock, D.D.* By CHARLES M. BIRRELL. (James Nisbet and Co.)

institution was removed in 1856 to Regent's Park. Their memory, therefore, has already begun to perish, and it may perhaps be permitted to tell what figure they once presented to the eye, and what manner of work was done within their walls.

Their position was directly in front of the wooded grounds of the Rectory, which have since also vanished, and their own garden stretched as far on the opposite side as the wall of old "Stepney Meeting." The centre consisted of an ancient keep and gateway of deep-red brick, popularly known as "King John's Tower," and which the antiquaries believe to have been all that remained of a royal suburban lodge of the days when Stebonheath, or Stepney, was the favourite resort of London citizens: the Regent's Park, in fact, of that time. Standing on either side were two capacious mansions of later date, one having been the property and dwelling of Dr. Matthew Mead, the court physician, which were assigned as residences to the two chief tutors. Between the tower and the eastern house a building had been admirably inserted, including above and below the refectory and the library, from which a double-storied line of studies was projected at right angles into the garden. The imposing front which these combined structures presented was farther extended about half-a-century ago by the erection of a neat Elizabethan chapel, which was open to the public, and supplied with preachers by the tutors and students of the college.

As is pretty well known, Mr. Brook declined an invitation to Maze Pond. He went to Norwich in succession to rare Joseph Kinghorn. The life here is admirably sketched, although some might say, what can be said of few biographers, that they would have liked even more detail. Ah! they were good old days:—

"In those familiar days," says the Rev. A. Reed, in the reminiscences of Norwich and its affairs, by which this narration will presently be enlivened, "when the pastor went to London or returned from it, it was usual for a large part of his congregation to come to the coach to bid him welcome or farewell. I have seen the road quite filled with friends, who, when Brook or Alexander started or returned, crowded round with salutations, and often with small baskets of provisions, or rugs and wrappings for the journey. On one such occasion I remember Mr. Brook was going off to Loozon; the coach was just starting; Lawes, the coachman, had gathered up the reins; the horses pranced and showed a frisky disposition, when a very old lady-member of St. Mary's becoming alarmed, exclaimed, 'Drive well, Mr. Lawes, for my blessed minister is behind you!'"

Of Dr. Brock's portion in the old Church-rate controversy, and in the early history of the Anti-State-Church Association, we need not write. The circumstances of the election of Sir Morton Peto for Norwich is an interesting and very honourable episode in Dr. Brock's life. Soon after came the removal to London, the courageous and massive work done at Bloomsbury. We need not follow Mr. Birrell through these. Let us instead look behind the curtain which Mr. Birrell has thus raised, and which relates to the private life at Hampstead after the retirement from Bloomsbury:—

There was an agreeable variety, too, and a considerable amount of enjoyment in his life at Roslyn Terrace. Callers were numerous, from the children who came up with loving messages and invitations from the members of his former flock, to the veterans of his own generation, full of the old battles in which they had fought together, and of the signs of the coming age. Young ministers were especially welcome. He seemed to repeat his own earlier life in hearing of their successes and in attempting to relieve their perplexities. He took to answering the letters which poured in upon his leisure in a full, deliberate fashion, the opposite of his usual style. Much of his time was necessarily spent in reading, and his relish for it seemed to be sharpened by exercise. He would sit for hours pondering any great deliverance on questions of scientific or religious interest; and he pursued with almost equal care the criticisms, explanations, and rejoinders that followed. New books he waited for more anxiously than ever; but he still adhered loyally to the familiar companions of his solitude, and delighted to enlarge on the profit which he derived from their perusal. The mornings soon passed in occupation of this kind. Then came the evenings in society, when he would bring out the results of his reading, and compare them with what others thought; and again there were his frequent expeditions into town, and the daily and almost hourly intercourse with his children. The grandchildren became now a peculiar pastime to him. Their presence linked him with the generations following, and drew gently back the curtain of the past. He loved to see them playing in his room and lightening its solitude; or himself to pay a visit to "precious Harold" at Highgate, which would waken many a touching memory, and draw down a patriarch's blessing upon "Ellen's boy."

Here our extracts must close. Our readers will see from them that the book is a good book about a really good man.

THOMAS MOORE'S COLLECTED REMAINS.*

Mr. Shepherd has anew made us his debtor by this collection, which he has edited with more than his usual care. It is by no means without variety, for it exhibits certain almost unexpected phases in the interests and the ways

**Prose and Verse, Humorous, Satirical, and Sentimental.* By THOMAS MOORE. With suppressed passages from the Memoirs of Lord Byron. Chiefly from the Author's manuscript, and all hitherto unedited and uncollected. With Notes and Introduction by RICHARD HERNE SHEPHERD. (Chatto and Windus.)

of thinking of the author. Hitherto Thomas Moore has been mostly regarded as one of the lighter writers merely—a sentimental poet, *par excellence*, in whom the "rapture of love and of wine" determined him strictly to certain modes of sympathy and of utterance, and these to a large extent of a slightly artificial character. This volume will serve to show him in other, and certainly as attractive, aspects, while, at the same time, enabling us to a considerable extent to see how faithfully he developed himself on the poetical or fanciful side. Some of the juvenile poems here—which form the first section—exhibit the same feeling for rhythm, touch indeed, though tentatively, some of the very chords which are struck with masterly firmness in his later lyrics.

Ah, Celia! when wilt thou be kind?
When pity my tears and complaint?
To mercy, my fair, be inclined,
For mercy belongs to the saint.

could scarcely be assigned to a wrong authorship.

Of the satirical poems by far the best to our thinking are "The Reform Bill," and "The Invitation to the Tories," with not a little of the point that his maturer contributions to the *Morning Chronicle* exhibited.

The essays from the *Edinburgh Review*, which form in bulk nearly one-half of the volume, are printed according to date of appearance, but will submit to a general classification. They are either on lighter themes such as "Private Theatricals," "French Novels," or "Lord Thurlow's poems," where his keenly satirical faculty, no less than his critical acumen, finds fair scope, though his detailed examination of Lord Thurlow's muse does look to us a little like breaking a fly on the wheel. We read it with interest even at this day, however, on account of the clever hits, the delicate badinage, and the general criticisms which may be found of application even now.

The other section of the contributions to the *Edinburgh* will surprise a good many people. They deal with such themes as "The Fathers," "German Rationalism," "The Round Towers of Ireland," "Anne Boleyn," and "French Official Life," and are marked not only by elevation and elegance of style, but exhibit the most careful research, sometimes passing, by the most artful steps, into subdued irony and delicious satire. But in these more thoughtful papers the element of earnestness, of penetrative insight, basing itself on real conviction, is one of the most attractive things—as attractive as it will to many be unexpected. The article on "The Fathers" is one of the most admirable we have ever read, though, of course, the glosses through which theologians of certain schools are apt to view them, are wholly disallowed, and a direct and honest criticism brought to bear upon them. Authorities are freely given and gathered from the most diverse and unexpected points. This, we cannot help thinking, is very good:—

There were two maxims adopted and enforced by many of the Fathers, which deserve to be branded with particular reprobation, not only because they acted upon them continually themselves, to the disgrace of the holy cause in which they were engaged, but because they have transmitted their contamination to posterity, and left the features of Christianity to this day disfigured by their taint. The first of these maxims (we give it in the words of Mosheim) was, that it is an act of virtue to deceive and lie, when by such means the interests of the Church may be promoted. To this profligate principle the world owes, not only the fables and forgeries of those primitive times, but many of those evasions, those compromises between conscience and expediency, which are still thought necessary and justifiable for the support of religious establishments. So industrious were the Churchmen of the early ages in the inculcation of this monstrous doctrine, that we find the Bishop Heliodorus insinuating it as a general principle of conduct through the seductive medium of his *Romance, Theagenes and Chariclea*. The second maxim "equally horrible," though in a different point of view, was that errors in religion when maintained and adhered to after proper admonition are punishable with civil penalties and corporeal tortures! St. Augustine has the credit of originating this detestable doctrine; to him, it seems, we are indebted for first conjuring up that penal Spirit, which has now, for so many hundred years, walked the earth, and whose votaries from the highest to the meanest, from St. Augustine down to Doctor Dingenan, from the persecutors of the African Donatists to the calumniators and oppressors of the Irish Catholics, are all equally disgraceful to that mild religion, in whose name they have dared to torment and subjugate mankind!

This was written in 1814. And that it was no accidental or occasional utterance, but the expression of deep conviction, we may learn from that memorable letter written to the Roman Catholics of Dublin in 1810—in which we have one of the clearest and most eloquent statements we remember to have read. The following passage will, we hope, help to bear out what we have advanced:—

With respect to the distinction between spiritual and temporal power, by which you endeavour to reconcile your submission to the Pope with the free discharge of your duties as subjects and citizens, it is a security which the history of all the religions of the world too

fully justifies a legislature in refusing to trust too implicitly. It would be happy, indeed, for mankind if this line between the spiritual and the temporal had always been definitively and inviolably drawn; for the experience both of past and present times proves that the mixture of religion with this world's politics is as dangerous as electrical experiments upon lightning—though the flame comes from heaven, it can do much mischief upon earth. Entangled, however, as the interests of Churches and States have become, from the frailty, ambition, and worldliness of mankind, it is hardly possible to detach them fairly or satisfactorily; and, therefore, refine away as you will the spiritual authority of the Pope, there will still remain, combined with it in its purest state, many gross particles of temporal power which it is the duty of a wise and free Government to counteract by every effort consistent with the consciences of its subjects.

In the valuable article on "German Rationalism," which emphasises several points that have too completely fallen out of view, and in which one point in the Duke of Argyll's recent article on "Disestablishment" is anticipatorily shown to have a very distinct moral and practical side, there is much that we should like to quote, but we must content ourselves with this extract:—

With respect to the efficacy of Confessions of Faith in producing uniformity of belief, it may safely be asserted, that no formula of this nature has ever been constructed out of which easy and pliant consciences could not find some plausible loophole of escape. Among the Germans themselves subscription has, we believe, been always required to what they call the symbolic books in the Lutheran Church, and to the Heidelberg Catechism in the Reformed Churches. In the former of these two professions of faith an opening was indeed left, of which free-thinking divines of Germany have most abundantly availed themselves, and to which Mr. Rose imputes the blame of having been one of the main inlets through which the flood of heresy, that has, if we may so say, unchristianised their church, found admission. Their Symbolic Books, he says, were subscribed "only in so far as they agree with Scripture"—a qualification which obviously bestows on the ministry the most perfect liberty of believing and teaching whatever their own fancy may suggest. In attributing, however, to this elastic "quatenus" in the creed of the Lutherans, so much of that perilous matter which has been introduced into their Church, the reverend gentleman must, we think, have forgotten the sixth article of those he himself has subscribed, sanctioning virtually, as it appears to us, the same latitude of interpretation and dissent.

And here, certainly, we have clearly indicated the danger likely to result from any effort to maintain ancient and historical creeds through the liberalising of the mere formulas of subscription.

Of the lighter articles, that on "Private Theatricals" will perhaps be most read. It abounds in exquisite and suggestive pictures, of which this is one:—

The private theatre of Madame Maintenon, on a night when *Euterpe* or *Athalie* was performed, affords in itself a gallery of historical portraits, where our attention is divided between the audience and the poet—between Louis and his sanctified mistress, on the one side, and Racine, prostituting his fine genius to their bigotry and vanity, on the other, imagination carries us through the rehearsals of these honourable performances; we see the actor Baron courteously keeping down his powers to the level of those of his amateur pupils; we see Racine himself giving instructions to his *Athalie* the fair Madame de Caylas, with whose *soubrette* *e l'aitre* *grazie*, we are told by an eye-witness, he was so captivated. In 1702, a few years after the death of Racine, when this consummate tragedy was acted before the King, the part of Josabat was performed by the Duchess de Bourgogne, and that of Abner by the accomplished and dissolute Duke of Orleans, afterwards Regent.

The comic opera, "M.P.; or the Bluestockinging," and the "Chapter of the Blanket," with its extravaganza, are in many points characteristic; but most readers will turn, with the keenest interest, to the letters to Leigh Hunt and the notes for the life of Lord Byron. Some of these are very suggestive of traits in Byron, and show also the vein of sympathy that existed between him and his biographer. We can only afford space to give two of these notes:—

The stagnation of Byron's talent during his married life. Had he sunk into a good husband, would have lost his subsequent and finest things. For such wonders a great price must be paid, and one cannot have the tame and the grand together.

The praise he gives me in his letters is so evidently the result rather of his good nature and affection than his judgment, that I have the less scruple in laying it before the world. Lord B.'s modesty—his looking up to all the men he lived with—mention this in talking of his praises of me.

This is a book which claims, as it ought to obtain, various classes of readers, and we trust that the very mixed elements of interest in it may not conflict with its obtaining them. For the lightest reader there is much to enjoy; for the most thoughtful something to ponder over; and the thanks of both are due to editor and publisher alike.

* The taint which religion always takes from the least contact of temporal power is observable even in that part of the progress of Mahomedanism which we trace through the gradual compilation of the Koran. In the second chapter of this book it is said that "all those who believe in God and the last day shall have their reward with the Lord"; but as the sect became dominant, it also grew intolerant and monopolising, and this liberal tenet is revoked in succeeding parts of the Koran!—Chap. lxiv., &c.

AN ENGLISH IDA PFEIFFER.*

Our English Ida Pfeiffer is not a mature married lady of unconventional strongmindedness, but a young girl who, with a lady friend, as stated in the title to her work, went to South Australia, then, alone, to Victoria, New Zealand, Sydney, Singapore, China, Japan, across the Continent of America, and so home; doing San Francisco, the Yosemite Valley, and the Centennial Exhibition at Philadelphia as small incidents on her return journey. She does not tell us her age, although, being only a "young girl," she might have done so. Now, having had some travelling experiences ourselves, we are sure that she must be a delightful acquaintance to meet in a long journey; only that it is quite clear that she can do very well indeed—perhaps better than well—without any friend of the irritable and inconvenient sex. She has just enough self-confidence to tread her own way with firmness; she not only can rough it without complaint, but, what is the best thing, does not always seem to know when she is roughing it; she is freshly and genuinely delighted with all the various forms of nature, has quick observation and a pleasant piquant humour. That she enjoyed her rare fifteen months' tour round the world we know from other evidence than her expressions of enjoyment: the pleasure has been communicated to ourselves in reading her work.

The best characteristic of these notes of travel is their naturalness. There is no got-up style; no young lady affectations or adjectives; no fine writing, even no italics! Nor is there any worn out guide-book information given at second-hand—that mire of hypocritical study, into which so many new travellers sink. Pretty generally our author tells us that most people would tell us; but travellers do not see alike. She saw with her own eyes and we are glad that she did. The singular thing is that she met nothing very remarkable or romantic, and that is a sure proof of the genuine truthfulness of her tale. She, of course, crosses the Line. She does not do Captain Marryat over again; but, making, by-the-bye, a rather bad joke to the effect that no "bump" was felt, says that the gentlemen on board the ship had to undergo only a "very mild edition" of an old custom—and there's an end of it. She appears to have been delighted with Australia, and, as all are, with the warm hospitality of the people. She does not give us a very romantic description of the aborigines:—

While staying there I walked to Middleton, about two miles further along the coast, and saw some of the natives. One or two families live near, and they go amongst the whites trying to get light jobs of work to do. They wear portions of English clothing; the women, blankets round their shoulders, and short skirts made of any old piece of stuff they can get. They carry their babies in a kind of bag they contrive to make out of the blanket. Their dwellings are called wurleys, and from the outside look rather like beehives, being made of poles and sticks, and covered with sacking, or twigs interlaced with the poles. I peeped into one whose occupants were absent, but confess it looked most uninviting. I was warned to keep a respectful distance, lest I should have cause to regret my inquisitiveness, for, small as they seem, and incapable of holding more than one human being, they not only shelter several people, but numerous other creatures which shall be nameless. The ashes of a wood fire were smouldering in the centre of the mud floor.

Some time was taken in visiting Adelaide, Melbourne, and Sydney, of all of which we have capital descriptions; but "between whiles," as though it were nothing to do, our heroine visited New Zealand—seeing Nelson, Wellington, Lyttelton, Christchurch, Dunedin, giving the palm to the last. She went into the bush while stopping at Melbourne, and gives us a life-like description of sheep-shearing. And she has the courage to say that she never saw a kangaroo nor a dingo! Gold-digging at "the Band of Hope" is described at first hand. The proceedings of the Melbourne Parliament did not excite her admiration:—

Of Melbourne Parliament and politics I will say but little, on the principle that "the less said the better." While I was in the colony such disgraceful scenes were enacted that one could only wonder if the honourable members were not wild beasts instead of men; in fact, matters had come to such a crisis that, on one occasion, a member of the Opposition, having used extremely abusive language, the other members thought fit to imprison him in a portion of the House for two or three days, allowing him visitors *ad libitum*, and food at his own expense, but no exit on any pretence whatever. Just imagine such a repetition of the experiences of childhood, with its punishments, for the governors and administrators of a colony!

Of all the descriptions in this work we prefer that of Japan, although there is real freshness in the Chinese pictures. Our writer saw much of Japan—places and customs, and speaks well of the people; but there are inconveniences such as this:—

Having plodded along the sand we reached Inoshima, and climbed up the principal street, which was lined on

either side with queer little shops, stalls, and tea-houses, the former filled with marine curiosities, some made into toys, and all temptingly displayed. We stopped at last at a very clean and highly respectable tea-house, and out pattered several girls who kept bowing as they came, and saying "O-hi-o" over and over many times, which means "good morning." These girls look so pleasant, and have such pretty ways, it is impossible not to like them. One of our party, able to speak Japanese, told them we wished to take up our abode there for the night, and they in return signified their welcome by more smiles and more "O-hi-o's." On the strength of these we were about to enter, when such a look of dismay came over each face, and such a chattering commenced among them, I could not think what was the matter; but our interpreter soon explained that they wanted us to wait until they could get a mat for us to rub our boots on. They thus showed their consideration for our European customs by not asking us instead to take them off, though even that would have been a reasonable request, for their floors were so spotlessly clean. We then went upstairs, and were shown some rooms; the largest we ordered to be made into two, and in almost less time than it takes me to write it, sliding panels were brought and slipped into grooves in the floor, and the thing was done. These panels were simply frames filled in with thin pieces of wood dovetailed together very cleverly, forming squares a few inches in size, with paper tightly stretched over the whole. These being the walls, doors, and windows, anyone possessed of the bump of curiosity has free scope for satisfying it. On more than one occasion, while I was dressing, a woman quietly slipped back a panel, peeped in, and upon my catching sight of her, nodded in a pleasant and confidential way, and then departed. Another very convenient mode of inspecting the interiors of such rooms is to poke a finger through the paper, and then place one eye to the hole. The action may be so done as to be unobserved by those within, which is an extra advantage, at least to one of the parties concerned.

From Japan to 'Frisco is a natural step. It seems to us that, at this point, the author, having by this time, so to speak, been on foot for more than twelve months, got rather weary, and had an uncomfortable yearning for home. At any rate, America, excepting at one or two stages, does not seem to have impressed her very favourably, and she has nothing to say of the manners of her own sex there, of which lady-travellers, generally, are rather critical. In fact, she was tired, and we daresay did not care about them, and was evidently delighted to get home. And she would not have been the girl she shows herself to be in this book if that had not been the case.

Just one word more. We do not know where you can get a better bird's-eye view of a considerable portion of the world than can be obtained from Miss Rains's bright and pleasant work.

THE THREE MONTHLY REVIEWS.

Education occupies a large place in the three principal monthly reviews for January. The *Contemporary*, which continues to show a vitality little expected by those who resented its change, or alleged change of management, has a somewhat paradoxical article from Dr. Rigg. Eutopian dreams are not exactly what we should expect from so grave and weighty a person; and the prophecies ventured are singularly opposed to the obvious tendency of events. Dr. Rigg thinks that Government has a great deal too much to do with education. In this he is not alone. We have of old expressed our own fears on this subject, before such warnings had become an anachronism. Unless our memory deceives us, in those times Dr. Rigg, with the Wesleyans and the clergy generally, thought us very unreasonable. But whatever occasional temptations we may feel to commit the error so fatal to Lot's wife, we really are unable to discern in the future any signs whatever of that return to the voluntary system which is here boldly predicted. The creation of a vast municipal property in Board schools is of itself sufficient to dispel the dream. If we saw the present system in the same light as Dr. Rigg we should, however, sympathise with his desires, impossible as they are. He thinks our Schools retain too much of the charity element, and that it is to be got rid of by raising fees to the full cost of education. Our view on the other hand would be that there is less of the charity element since so many parents have begun to pay in rates as well as in taxes, and that if ever the eleemosynary taint is to be got rid of altogether, it will be by taking the whole expense out of rates and taxes, and entirely doing away with fees. This would put all parents on a level, and make the use of municipal schools parallel to the use of municipal free libraries. In the *Fortnightly* Professor Huxley has a lecture, luminous and suggestive as usual, on technical education. But there is nothing very novel in the views expressed. Mr. Goldwin Smith also writes on "University Extension"—a subject which he argues must have its proper place in any sound scheme of University enlargement and reform. The gem of the *Nineteenth Century* for this month is an Oxford lecture by Mr. Ruskin, an anachronism in some respects, but in a

deeper sense brighr with the bloom of everlasting truth.

In philosophy and ethics the feature of the month is the second paper of Professor Jevons on "John Stuart Mill's Philosophy." The criticism is so trenchant and apparently so unanswerable that it almost takes one's breath away. It really seems almost incredible that a work the apparent precision of which is, on Mr. Jevons' view, so entirely superficial and unreal, should have been adopted in the teeth of prejudice by our great Universities. But without committing ourselves unreservedly to the strong assertions of the new critic, we are bound to acknowledge that he seems to have clearly established his case against Mill's logic so far as the following antilogy is concerned: "1. The names of attributes are names for the resemblances of our sensations. 2. Certain propositions affirm the possession of properties, or attributes, or common peculiarities. 3. Such propositions do not, properly speaking, assert resemblance at all." In the *Nineteenth Century* Mr. W. H. Mallock completes his discussion of the question, "Is Life Worth Living?" and establishes to his own satisfaction that it is not so, except on principles which seem to us to have a tendency towards Roman Catholicism. The question is at best a morbid one; and it is just one of those in dealing with which we are compelled to adopt the Scriptural plan of answering a fool according to his folly. If a man has no taste for anything but beer and skittles, it is impossible to prove to him that life is worth living *without* beer and skittles. The only thing to be done for his relief is to establish that beer and skittles are unfailing. Now substituting the refined word happiness for the above material form of it, this is very much the purport of Mr. Mallock's argument. It will convince those whose tastes are similar to the writer's, and no others. Under ethics we may fairly include Miss Cobbe's article in the *Contemporary* on "The Little Health of Ladies." We hope it may accomplish its benevolent intention; and especially we would commend to intolerant medical councils her forcible argument for the multiplication of female physicians. Mr. Herbert Spencer begins in the *Fortnightly* a series of articles on "Ceremonial Government," which will evidently be of great interest. In science, we have in the *Contemporary* an excellent lecture by Professor Tait on the "Teaching of Natural Philosophy," in the course of which some useful things are said as to the limits of scientific explanation, and the hypothetical character of atoms. In the *Nineteenth Century* Professor Tyndall sums the latest phases of the controversy on "Spontaneous Generation," showing how "biogenesis" remains in possession of the field.

In politics we have elsewhere discussed the Duke of Argyll's argument on disestablishment given in the *Contemporary*. The controversy on the county franchise has almost lost its interest, because every one knows that it is a settled thing when the Liberals come into power again. But Mr. Gladstone's "Last Words" on the subject form a forcible rejoinder to Mr. Lowe; and a double article by Joseph Arch and George Potter is useful as combining the agricultural labourer's view with that of the artisan. The less we hear of armies the better. But Mr. John Holms does good service in the *Nineteenth Century* by urging that even a necessary evil should be put upon a sound basis.

BRIEF NOTICES.

Religion in China. Containing a brief account of the three religions of the Chinese, etc. By Joseph EDKINS, D.D. Second Edition. (Trübner and Co.) Dr. Edkins's valuable work, of which this is a second and revised edition, has, from the time that it was published, been the standard authority upon the subject of which it treats. Its range of scholarship is only equalled by its philosophical method. The present contains some chapters not in the former edition, relating to imperial worship at a tour to Woo-tai-shan. Dr. Edkins, however, is a better philosophical writer than mere narrator, and his account of his journey is not particularly interesting. One especial value of this work consists in the author's remarks concerning the progress of the Christian religion in China. He says:—

The Chinese will find in the Christian doctrine of the future life that which will help them to change vagueness and uncertainty for assured hope. So also with redemption as taught by Buddhists. There is no solidity in it. It reduces itself to abstractions and fine distinctions in words. Its indefiniteness is in strong contrast to the Christian redemption, which, finding man beset with evil, holds out to him the strong hand of a Divine deliverer, and makes him both virtuous and happy. Thirty-five years have gone by since China was opened. Missionary progress was at first very slow.

* By Land and Ocean, etc. With Illustrations. By FANNY L. RAINS. (Sampson Low and Co.)

In some cities many summers and winters passed before the occurrence of a single baptism. After fifteen years a thousand converts rewarded the labours of the missionaries. Another fifteen years saw their number increased to ten thousand. The growth of the Christian element is now seen steadily advancing. The number of points at which the work of the Protestant missions is carried forward is rapidly increasing, and the same is true of those of the Romish Church, which count their adherents by hundreds of thousands.

A Thought for the World; or, the Narrative of Christian Effort in Great Exhibitions. By J. M. WEYLAND. With an Introduction by the Earl of SHAFTESBURY, K.G. (S. W. Partridge and Co.) This history describes what was done to promote Christianity in connection with the Great Exhibitions of London, Paris, Vienna, Philadelphia. The style of the author is, however, rather ambitious, and in some instances "high falutin'." As a whole, we could have dispensed with his descriptions of the character and the opening of each Exhibition. Nor is it, nor can it be, of the smallest interest to be told how the writer got to Vienna, that the weather was bitterly cold, that a certain night was "fine," and so on. These are exhibitions of self; what solely is wanted in such a work as this is a narrative of "work done, and of how it was done." Personal details, descriptions, &c., are in bad taste, and are only so much cumbersome padding. We are glad to know that much was done at these great, if temporary, centres of world-life, and there is adequate testimony that the work was not in vain.

Demerara. The Transition from Slavery to Liberty, &c. By Sir FELIX MILLIROUX. Translated from the French by the Rev. JOHN ROBERT STURGE McFARLANE. (J. Haddon and Co.) At first we could hardly see the occasion for the translation of this old controversial treatise of thirty-five years ago, but a "Prefatory Note" tells us all. Mr. McFarlane, who is, we believe, a negro preacher, has translated it "with the desire that those of his race who have not seen slavery may understand the reasons for which they owe gratitude to Him who has caused their lines to fall in pleasant places, and given to them a goodly heritage." That is more than sufficient reason for the issue of this little work. The translation is vigorous in style. — *Lea's Playground* (Religious Tract Society) is a well-told tale of two boys, and what came of the goodness of one and the faults of the other. — *The Story Lizzie Told*, by the Author of "Stepping Heavenward," &c. (Hodder and Stoughton), is one of the most charmingly delicate tales of an invalid child's life that we have ever read—a little tale that no one can read without being strongly affected by it. — *Maisie's Joy*, by LIZZIE JOYCE TOMLINSON, (E. Marlborough and Co.), tells how a child grew to be an artist. The incidents are well and effectively arranged, and the tone is good. — We are glad to see another edition (Hodder and Stoughton) of the Rev. WILLIAM GUEST's *Young Man's Safeguard*. — The volume of the *Church* for 1877 (Elliot Stock) has reached us.

A life-size bust of the late Mr. Charles Gilpin in marble is to be placed in the museum at Northampton, the borough which he represented in Parliament for sixteen years.

The Society for Promoting Christian Knowledge has in the press a new work by the Rev. Brownlow Maitland, entitled "Theism or Agnosticism."

Some very curious and hitherto unpublished letters written by members of the Wesley family are now being given to the world for the first time in the *Quiver*.

The *Examiner*, which for some time past has belonged to Mr. P.A. Taylor, M.P., will shortly become the property of the Earl of Rosebery.

The first edition of Vol. I. of the New Testament Commentary, edited by the Bishop of Gloucester and Bristol, is already exhausted, and a second edition is in preparation, which will be ready early next week.

Messrs. Macmillan and Co. have just issued Part I. of the long-promised "Dictionary of Music and Musicians," edited by Mr. George Grove.

"A History of the Campaign in Armenia in 1877," by Mr. C. B. Norman, late special correspondent of the *Times* at the seat of war, with specially prepared maps and plans, will be published in a few days by Messrs. Cassell, Petter, and Galpin.

M. Thiers's executors, MM. Mignet, Barthélemy Saint-Hilaire, and Giraud, are now engaged in arranging his correspondence. He is said to have left a number of works, the principal of which are (1) a history (finished) of the negotiations with Germany for the payment of the war indemnity, and of the transactions with the bankers and credit establishment on the means of effecting that operation without creating too great a disturbance of the European money markets; (2) fragments concerning events in which M. Thiers took part under Louis-Philippe; (3) the history of several episodes of his presidency, such as the commencement of the Assembly at Bordeaux, life at Versailles during the Commune, and other matters.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Dr. Begg and his tail have had their talk with our Scottish Secretary of State. They met—a ragged band of quasi-conspirators—in the Protestant Institute, on George IV. Bridge, and marched in solemn procession from thence to the Lord Advocate's official chambers in Parliament-square. There a gaping crowd of reporters and others had gathered to see them enter, but nobody was allowed to go in and hear what it was all about. By-and-by they came out again, "smiling"; but beyond that evidence of their having had a good time it is unknown to this day what it was they said to Mr. Watson, and what he answered in return. We are thus living under an awful apprehension that a mine is being run under our feet, which may explode some fine morning and blow some of our ecclesiastical fabrics into the air.

It is a mysterious dispensation which has deprived the Free Church of all the men who made themselves prominent in the early stages of the Disruption struggle—all save one. Chalmers, Candlish, Cunningham, Guthrie, Buchanan, have all disappeared—and there remains Dr. James Begg! One cannot help thinking of Job's as being a parallel case. Calamity after calamity deprived him of all he valued, but a dark providence left him in secure possession of his wife! She ought to have been a comfort and a blessing, but it is doubtful if she was; and in like manner it is a question whether the Free Church is the better of having preserved to her one who is always in the objective case—who is never in the van of any of her internal movements—and whose last act has been to place himself at the head of a few Gaelic ministers who are prepared to sell their birthright of liberty for a mess of pottage.

I am assuming that what Dr. Begg and Co. are driving at is an Establishment for the Highlands; and I do not doubt that that is one of the first practical things they will aim at. But along with that they are very probably trying to procure terms which may admit of their own return into the bosom of the State Church. In their Inverness meeting they professed to be chiefly concerned about the Free Church Claim of Right, and they took it upon them, I daresay, to press that claim upon the Lord Advocate. It was, of course, a piece of great impertinence—a dozen disloyal men of no reputation taking it upon them to represent the great unheard community of over a thousand congregations. But the absurdity of the proceedings is what chiefly strikes people here, and although the General Assembly might very fairly ask them what the whole thing meant, it will in all likelihood pass the matter by with silent contempt.

All the same, such intrigues ought to be narrowly watched. I am uncharitable enough to believe that the Tories are absolutely without principle. They will do anything for votes. If such a thing were possible as a Highland Establishment, it would be a clear gain to the Conservative interest. And with that fact before us, and a Parliament constituted as the present is, and ready to make the most of it, I do not think these cabals are to be at all despised.

On the other side, it is almost startling to notice how rapidly (since Lord Hartington's visit) the question of disestablishment has advanced into the sphere of practical politics. We have contests going on at present in three boroughs, and in every one of them are candidates commending themselves to the attention of constituencies on the ground that they are strong for disestablishment. The unfortunate thing is that we have too many Liberals wanting to get into Parliament, so there is an eminent risk of the Tories profiting by our divisions. In Greenock two men are offering themselves who are each so excellent that the town might be only too happy with either. They are both Free Churchmen, and both for disestablishment. But the one will not give way to the other, and Sir James Fergusson has stepped in and threatens to carry the burgh over to the Tories. I hope matters will be adjusted, for, apart from his principles, Sir James would not be a man of whom Greenock could be proud. I have seldom read in any newspaper an article more fitted to cause a constituency to distrust a candidate than one written very quietly which appeared the other day in the *Scotsman*. It consisted of a dissection of the speeches of the baronet, and showed to what contemptible devices a gentleman will sometimes resort for the purpose of gaining a vote.

Perth threatens to become as bad as Greenock. If Mr. Parker had come forth at once more frankly in favour of disestablishment, I have no doubt he

would have been accepted as the Liberal candidate unanimously. But he higgled and hesitated; and the opportunity was given which one of the oldest of our Edinburgh advocates was watching for. Mr. Traynor is among the foremost men at the Scotch Bar. It was only the other day that I heard him classed along with Balfour, Asher, and Maclaren, as one of the rising stars of our legal firmament. And it is refreshing to read the address which he publishes this morning (Monday). There is no mistake about his whereabouts. He goes in openly for religious equality. There is a Tory candidate for Perth also. It is a Mr. Mackie—who speaks of himself as of "the *Warrington Guardian*,"—but I understand that his last editorial tripes was in the office of the *Hour*, which, unfortunately, died in his hands. The likelihoods here are that Mr. Parker will retire, and that Mr. Traynor will get in. I hope so, for we need a little fresh blood thrown in among our Scotch M.P.'s.

There is sure also to be a contest for Leith. As yet Mr. John Maclaren (a son of the member for Edinburgh, and a very clever fellow) is the only candidate; but there are rumours of a Mr. Bennet appearing, from London, also on the Liberal side; and if the ranks are broken, Mr. Macdonald, our Solicitor-General, will step in. Mr. Macdonald is an Irvingite, and a volunteer colonel, and the author of that book about Blunderland—which is a very poor imitation of "Alice in Wonderland." Mr. Maclaren is a United Presbyterian, like his father, and is of course to the manner born. There is no doubt about his disestablishmentarianism.

MR. FORSTER'S VIEWS ON DISESTABLISHMENT.

(From the *Church Review*.)

Even so wise a man as Mr. Forster is not too wise to shake before the bugbear of "Ritualism." Now this places us all, whether Ritualists or non-Ritualists, in a difficulty. For last week we copied from a hostile journal an admission that Ritualism is the thing that has made the Church Establishment interesting from a religious point of view, which means that Ritualism has immensely added to her religious efficiency. The *Pall Mall Gazette* is in a state of fear that if the Establishment is left standing much longer, Ritualism will make her so very efficient that the Liberationists will stand no chance. And then, you see, Christianity may have fifty years added to its life in England. So we are in a difficulty—are, in fact, in danger of reasoning in a circle. Don't destroy the Church Establishment as long as she is religiously efficient. It is Ritualism that makes her religiously efficient. If Ritualism progress the Church Establishment ought to be destroyed. Mr. Forster gives the explanation that her clergy would no longer be the servants of the nation! What does he mean by the servants of the nation? Does he mean servants for the sake of the nation's own lusts and passions and ignorance, or servants of the nation in St. Paul's sense for the Lord's sake? We may give a hint to Mr. Forster—namely, that sacerdotalism without Papal supremacy and sacerdotalism with Papal supremacy are two very different things in their relation to national life.

(From the *Scotsman*.)

Mr. Forster argues that if the question of disestablishment is not yet "within the region of practical politics," they have nothing to gain by discarding himself for a representative who would be less serviceable generally to Liberalism, to say nothing of a Tory; and by way of giving force to this argument he urges that disestablishment cannot "come up for discussion either in this Parliament or the next." In short, Mr. Forster asks to be elected once more on the old terms, and after that they will all see what they shall see. And here it is to be noted that the disestablishment question, on which Mr. Forster petitions for breathing time, is only that of the disestablishment of the Church of England. He is perfectly ready to disestablish the Scotch Church as soon as Scotch public opinion is ripe for it, which, he correctly enough said, it does not as yet appear to be, and, he might have added, is not likely soon to be, unless professed disestablishers acquire more coherent views and less sectarian aims. But he will have no difficulties on the ground of abstract principle, or of the effect which Scotch may have upon English disestablishment. What Mr. Forster accordingly means is, that by the Parliament after next he may not be so able as he now is to assure his constituents that the disestablishment of the Church of England is merely a "speculative" question. By that time Mr. Forster may have seen reason to change his mind, or some of those contingencies may have come to pass, or may appear to him to have come to pass, in which, as he has announced, he will feel himself at liberty, or rather bound in duty, to become a disestablisher. When so shrewd a weather prophet as Mr. Forster intimates that foul weather may be looked for within so comparatively early a period, he can hardly be regarded as contributing exuberantly to the com-

fort of those of his friends who may have been calculating not merely on the continued toleration, but on the ultimate triumph over all its adversaries, of the cause they have at heart. . . . Mr. Forster declares indignantly, though not quite consistently, that he would destroy even the "parochial system" were the "State servant" to become "sacerdotal," which he defines to be "mastering men's consciences." Yet, what is this but just the fuller development of that fine old paternal idea which seems so beautiful in Mr. Forster's eyes? It is but a step or two from the parochial Patriarch to the parochial Pope, and both are really anachronisms amidst a self-reliant society, which is likely to prefer engaging "servants" of its own for such matters, if it should want them, to having "State servants" to look after it. The most that could be said for the necessity of the "State servant"—even conceding all that might be advanced against the competency of the State's employing any servant of the sort—would be that some of the population who may still be in the childish, out-cast, or dependent condition, which Mr. Forster's educational achievements are intended and expected to be daily reducing more nearly to the vanishing point, might stand in need of some paternal management in connection with "this better life to come." But even granting for a moment that this management would not be forthcoming except on the "State servant" arrangement, is the small amount of national advantage that would thereby be secured sufficient to compensate for the great amount of national disadvantage which, on Mr. Forster's own showing, and even admission, would be connected with the perpetuation of the system? The existing English Establishment is practically a provision for honouring and maintaining 20,000 special pleaders in behalf of a set of opinions "fixed 300 years ago," as Mr. Forster remarks, to the disfavour of every other competing and possibly corrective type of religious thought. Can any intelligent person believe that this Protectionist system is favourable to the growth of truth; and if unfavourable to the growth of truth, can it be for what Mr. Forster calls the "highest good" of society? Mr. Forster significantly remarks that "thought has progressed ever since," and he suggests, what no one knows better to be the fact, that "earnest men, especially clergymen, by reason of their earnestness, find that they can no longer express their faith in the form fixed at the Reformation." In short, the legal creed tends towards ceasing to be the actual creed, which is another way of saying that the Establishment tends towards becoming an organ of falsity.

The only effect of such an institution can be to make the people more apathetic to religious influence than they would have been without it—a state in which Mr. Forster startlingly admits that masses of English people may be at this moment. The worst of the matter is that Mr. Forster sees no way of meeting this danger of growing falsity in the Church, with its accompanying corrupting influence on the nation. What is wanted, in his opinion, is a "reformation of the Prayer-book by the help of the House of Commons"; but, as he very truly observes, "the House of Commons is a body ill-fitted to perform that duty," happening not to be infallible in matters of faith; and the only thing that he can think of is to let matters go on as they are, until "the large majority of Englishmen show that they disbelieve in the doctrines of the Church," and then disestablish it. But surely, on his own showing, Mr. Forster is proposing to wait far too long. The immense amount of ecclesiastical and national falsification that must have been going on in the interval he contemplates, cannot by any possibility have been compensated for by any good his "State servants" may have accomplished in telling a handful of poor people, perhaps not their personal, but only their official opinions about "this better life to come." And even this is always taking for granted that these poor people, unable to care for their own "highest good," would not be cared for were there no "State servants" to do it. But is this probable? The Church, though disestablished, would still exist, and so would the other voluntary Christian associations that have formed themselves more or less on its model. The "parochial system" might be extinguished in law, but would it be extinguished in fact? Mr. Forster argues that if the clergy were paid by their congregations, they would give information about "this better life to come" only to their employers. That seems harsh doctrine; but might not these employers employ them to give gratuitous information to the poor? Mr. Forster has thought favourably, some people think too favourably, of voluntary effort in education. Why should he despair of it in religion? History does not bear him out in his virtual contention that Christianity is not a missionary religion. Even the "parochial system" was not invented by the State. The Church had essentially organised the "parochial system" before the civil power recognised the Church and lent it authority; and it is very difficult to believe that, in the present and prospective state of English society, anybody anywhere who wanted to ask about "this better life to come" would have the slightest difficulty in getting the very best alleged information, even were all Mr. Forster's "State servants" suddenly transformed into Church servants. But if there were any force left in Mr. Forster's plea for the "State servant," it seems to be entirely taken away by his declaration that he would have nothing to do with him if he were a Sacerdotalist. Mr. Forster, it seems, would sooner see him insincere than sacerdotal;

but passing that by, why does Mr. Forster object to the Sacerdotalist? It can only be because he does not give the right answer to the question about "this better life to come"—that is to say, not the answer which Mr. Forster thinks the right one. In other words, Mr. Forster's argument is that the "State servant" is defensible only in proportion as he is Mr. Forster's servant, and the vehicle of Mr. Forster's religious convictions, which may be one thing to day and another to-morrow. So that what Mr. Forster is really contending for is not the Established Church, but an Established Forsterism, which may be a very proper thing, but then it is not the thing which Mr. Forster undertook to prove.

MR. E. A. LEATHAM ON MR. FORSTER.

Under the auspices of the Lindley Liberal Club, Mr. E. A. Leatham, M.P. for Huddersfield, delivered an address, which was chiefly taken up with the Church question. The hon. member in the course of his address said:—

If there be one principle which distinguishes the Church of England from every other religious body in the country except Romanists, it is the sacerdotal principle. It was distinctly as a Sacerdotal Church that the Church of England was re-established by Act of Parliament in the reign of Charles II., when its yoke was fastened down for good and all upon the necks of the English people. And what happened? What was the necessary result? Why a great secession of Nonconformists. Well, as you are aware, 2,000 clergymen threw up their livings. But what do I find now? I find that the very men who are the logical descendants of the Sacerdotal Church of Charles II.—those who remained in the Church—are denounced as black sheep—(Hear, hear)—their celebration of communion is termed on very high authority "mass in masquerade," and the Public Worship Regulation Acts, which, by-the-by, don't act—(laughter)—are introduced for their punishment, and from the very bosom of the Church, from many of its most meritorious clergymen, there comes the cry of bondage and demand to be delivered from the fetters which the modern English Churchman has riveted upon the consciences of those who are the lineal descendants of the Sacerdotal Church of Charles II. And when I say modern English Churchmen, don't let it be supposed that I use the term in any sense as a word of opprobrium. The opinions of the modern English Churchman approach far more nearly to those which I venture to hold, and which I believe are held by the great bulk of those who bear me than the opinions of the Ritualists; but that does not prevent me seeing the gross unfairness of seeking to stamp out doctrines and opinions which reigned in the Church at the time when it was stereotyped by law, but from which the common-sense of Churchmen has been gravitating in the direction of Nonconformity ever since. If anyone ought to leave the Church it is the Nonconformists who are still in it. As you are aware a great secession of Methodists took place during the last century to the enormous benefit of religious life in England, in my humble opinion, and the Methodists who still remain are bound to follow the example of their more courageous or more honest brethren, and not to go on drawing upon the temporalities of a sacerdotal Church, whose sacerdotalism they repudiate in their hearts. Well, now, someone may perhaps say, "the doctrines of the Church are not its doctrines two centuries ago, but its doctrines now"—a very thoughtful reply, for if there be one thing which is fixed and unmovable it is religious truth, and if there be one Church which is incapacitated from pleading that it changes its doctrines with the times it is the Church which appears before us every Sunday with the millstone of creeds and articles about its neck. (Laughter.) Now, we often hear that the Church of England claims its temporalities as a corporation, or rather as a bundle of corporations. If that be so, at any rate we have a right to expect that the members composing such a corporation should obey the fundamental laws which are the very conditions of its existence. Now some of those laws refer to matters of belief, and are embodied in an Act of Parliament. Well, but if you look at the Church you will find two parties, whose beliefs no man can reconcile. Which is the Church? Whichever is not the Church has no right to belong to the Church, and to enjoy the temporalities of the Church; but if that which is not the Church were to leave the Church, the party which remained would certainly not number the majority of the nation. So that we have to confront this fact. Here is a Church which claims all this property, and all this prestige, on the ground that it is co-extensive with the nation, and yet—rightly considered—it is not only not co-extensive with the nation, but not co-extensive with the majority of the nation. Well, now, Sir, when an institution is in a thoroughly anomalous position, it is not wonderful that it should shelter very serious abuses, and I will engage to say that there is no ecclesiastical corporation in existence which shelters abuses more gross than those which are disclosed by the common public sale of next presentations in the Church of England. (Applause.) In the course of some remarks which I had occasion to make the other day in the House of Commons, when moving the House upon this subject, I showed that one-fourth of the whole saleable patronage of the Church is up in the market at this moment. Upwards of 2,000 livings are at this moment in the hands of the recognised agents for barter or sale. Well, that fact has never been denied—it has never been doubted for a moment; but that does not constitute, by any means, the whole of the scandal. No doubt there are many persons who think it a shameful thing that they, and the congregations to which they belong, should be handed over like so many dumb creatures to the first speculator who may choose to invest in this kind of property, and who may have nothing to do with the parish or district, and who shall be absolutely at his mercy as to whom he may appoint as their spiritual guide. In Scotland we have given to every congregation the right of choosing its own pastor. We have done something of the same sort in Ireland. Why should Englishmen alone be supposed incapable of making this choice, and be left to the support of any gentleman who happens to have a long pocket, and a son or a nephew who inclines to woo a

liberal profession, or, for that matter, to any elderly and ecclesiastically-minded spinster who buys a living in order to enhance her charms. (Great laughter.) But, as I said a moment ago, this is only a small part of the scandal. An equal scandal is to be found in the way in which this traffic is carried on. Not long ago a committee of the House of Lords was appointed to investigate this subject, and a mass of evidence was adduced. There could be no doubt about its truth because the witnesses were found by the bishops themselves. I say this mass of evidence served to identify this traffic with simoniacal evasions of every possible kind, and even in some instances with rank simony itself. One-sixth of the whole saleable patronage of the Church is in clerical hands. Of course, as you know, nobody can accept a living except a person in holy orders. Well, but Mr. Bridges, who is himself an ecclesiastical solicitor, informs us that a very common state of feeling among clergymen is this, that the law against simony and the declaration against simony is an absurdity, and that it might be got over in the best way they could. So we have every day advertisements of livings for sale, with the announcement of immediate possession, although as you are well aware it is a crime to buy or sell a vacant living. We have agents engaged very largely in this traffic who are convicted, and who have changed their names, and who advertise a dozen livings for sale or barter upon their list. We have livings sold not only singly but half-a-dozen together, by the bunch, as I think I said, in the House of Commons. We have clergymen put into valuable livings so decrepit—and it's all in the evidence—that when they are once down upon their knees they can't rise from them—(laughter)—and why?—in order that those livings may be immediately sold by auction, and that the auctioneer may be in a position to state that the incumbent is absolutely on his last legs. (Laughter.) We have livings—a special kind of livings called donative in the hands of these agents, and used by them for the most nefarious purposes. For example: For the process which is known as whitewashing black sheep. The owner of this donative can present anyone he pleases to this living, and the bishop is powerless to interfere, and, as a necessary consequence, we have persons officiating in the Church at this moment who have been convicted of all sorts of offences. We have crowds of advertisements in all our papers, but especially in those which are the official organs of the bishops, making much of the hunting, the fishing, shooting, and the real county society attached to those livings, of the boathouse and larder, the cellarage, the stabling and the piggeries, and making nothing at all of the souls which are to be cared for, except that they are desirably few in number. (Great laughter.) And we have an ecclesiastical solicitor like Mr. Bridges, and a bishop's secretary like Mr. Lee, telling us in the coolest manner possible that simoniacal transactions covered a very wide area, and that evasions of the law are all but universal. Well, out of the midst of this mass of fraud and scandal and simony we have the Church of England, as at Croxson, making broad her phylacteries and hugging herself that she is not as other churches are. Well, now, don't let there be any mistake about it. The Church has been directly challenged to put an end to these infamies, not only by the vote of the House of Commons, to which I have referred long before, but in the public Press by a series of admirable letters written by a friend of mine, signed "Promotion by Merit," and exposing the whole system of jobbery, and simony, and fraud; challenged again by the Bishop of Peterborough in a series of the most powerful and brilliant speeches ever delivered in the House of Lords. Well, we shall see whether, when Parliament meets, the Home Secretary, who declared last year that the purchase of a next presentation was as great a crime as the purchase of a vote, is ready with his measure; we shall see whether the Church or Parliament, or Church and Parliament combined, can put an end to these scandals, and if not I think we have at least a right to ask this, that an institution which is once so incurably corrupt and so hopelessly crippled, shall not continue to enjoy the whole religious authority of the nation. (Applause.) Well, now, I think I have pointed out at least one smoky chimney in the State; but to judge from what fell from my right hon. friend Mr. Forster on Saturday, Mr. Forster rather likes the smoke. But I don't think the friends of the Establishment have any right to feel very grateful to Mr. Forster for his defence, for it is hardly possible that a man who is defending a great institution—an institution which he admits does great harm—could possibly have taken lower ground than that which was taken by Mr. Forster. Why, he defended the Establishment solely on the ground of expediency; he admitted that it did harm, but he thought it did more good than harm. Well, what is that but saying that the end justified the means? and yet Mr. Forster is not a Jesuit, but a good honest unbaptised Quaker. (Great laughter.) Well, but the point to which I wish more particularly to draw your attention is the elaborate preparation which my right hon. friend made for his retreat—he prepared no less than three stools of repentance for himself. He would abandon the Church if Ritualism became rampant, or if the Prayer-Book had to be revised, or if the people of this country wished to see disestablishment or disendowment. Now, there are many persons who contend that Ritualism is rampant, that the Prayer-Book does require revision, and I am quite sure that everybody who hears me to-night thinks that before long the people of England will want to see disestablishment and disendowment. (Applause.) So I think my right hon. friend will very soon be sitting upon one or other of his three stools. Perhaps he will try to sit upon them all. I have heard of people falling between two stools—(laughter)—but I hope for Mr. Forster's sake, who is as courageous and able a statesman as we have in the House of Commons, and upon every question except this, as sound a Liberal, will not fall between any of the three. Well, now, I want you to remember that in everything I have said with reference to the Church of England to-night, I have said not a single word of the Church as a spiritual community, but solely as a political institution. When the Church shall cease to be that, and when it shall renounce that patronage of the State which is its curse; then all that is great, good, and noble, and venerable in the Church—and there is much—will have free play, and, for the first time in her chequered history, we shall know what the Church of England really is worth. (Applause.)

MR. E. JENKINS, M.P., ON DISESTABLISHMENT.

On Wednesday evening a meeting was held at the Temperance Hall, Sheffield, under the auspices of the local branch of the Liberation Society, to hear an address from Mr. Edward Jenkins, M.P., author of "Ginx's Baby." Mr. H. J. Wilson presided. The Rev. T. W. Holms, in an animated speech, moved a resolution condemning the union of Church and State, which was seconded by Mr. E. B. Jenkinson, Chairman of the Swinton School Board and a Wesleyan Methodist.

Mr. Jenkins, M.P., who was warmly received, commenced by referring to the recent utterances of Mr. Forster, and the Duke of Argyll, and the Marquis of Hartington, and the two first named were the most important defenders that the Church could get, for they were Liberals. The question was gaining force and importance in the country owing to changes which are taking place within the Establishment itself, and without. (Cheers.) An important change was going on among their Wesleyan friends, and soon the Liberals would have them marching shoulder to shoulder with them in this great movement. (Cheers.) But within the Church an important movement was also going on, in the direction of erecting and creating a sacerdotal caste—a movement which might be pregnant with the gravest political consequences. (Hear, hear.) The ministers of the Church of England would not be convinced by any argument that disestablishment was for the benefit of the Church of England, and would increase its spirituality. He hoped and believed that before very long they would see some of those noble men, who, being the salt of the Church, were maintaining her strength in the country, acknowledge the incompatibility of their position with the faith and the doctrine which they teach. (Cheers.) The Duke of Argyll's defence of Establishments was on the grounds that they are ancient; national in origin, in continuance, and in character; and that they are doing a great deal of good. It was the first time he had heard that antiquity was a recommendation, or at all events a reason, for maintaining anything which was positively monstrous and unjust. That doctrine had been given up long ago, and even the Tory party had ceased to point to the antiquity or ancientness of a thing as a reason for maintaining it. That point might therefore be dismissed. The events that had taken place from time to time in the Church of England had shown how completely futile it was to contend that she was a national Church; but how much more futile now, when Dissent had attained proportions which had given it enormous power in the State. We had now government by the people, and were standing out for individual and municipal independence, and we did not want the State to act as a paternal government and provide us with religion. The State had ceased to have the power and the right to confer benefits which were not wanted. It was important that this should be remembered, ours being a political constitution. It was from this standpoint that the Liberationists argued their case. The third reason for the continuance of the Church, that it was doing a vast amount of good, and could do a great deal more was one in which Mr. Forster concurred with the Duke of Argyll. But was that sufficient to justify the maintenance of the Church as a political and religious institution? It could be proved that the good done was effected under conditions which were unspeakably unjust and injurious to a large minority, if they pleased, of the people of this country, and he contended that this reason was not sufficient. This was not a religious but a political question. He, as a Presbyterian, they (perhaps as Methodists) had no right to say that the State should teach that which they considered to be good, and to enforce it. Their fellow citizens had votes and rights also, and how could one party possibly assume the right to say that one particular religion should be taught. The position of the Church was, therefore, inconsistent and incompatible with the whole spirit of our constitution, and with the conditions of our free and popular Government. At this moment they were bound to look into the Church of England, and see that there were leanings and tendencies within it, supported by its most energetic party, which led to the old Laudism against which the Puritans protested. An hierarchical spirit was abroad. The young men who were becoming clergymen in the Church of England were supporting these sacerdotal and sacramentarian doctrines. They also saw the laity supporting men like Mr. Toth and Mr. Mackonochie in occupying an immoral and indefensible position within the Church, teaching doctrines which it was never intended that the Church should profess, and were excluded from the constitution and canons of the Church, and in that there was political danger. Did they suppose that an institution with such prestige, and endowments calculated by Mr. Gladstone to amount to £90,000,000, putting forward these sacerdotal and hierarchical claims, and which was essentially a political institution, would not be dangerous to the liberties, or, at all events, would not be obstructive to the development of the liberties of the country. (Cheers.) The pretensions of the Roman Catholic Church in Europe had been discarded by every Government with which it had come in contact, and should we, the freest nation upon earth, with a constitution based upon a popular electorate, permit an institution like this to be in the hands of men who put forth such pretensions? (No.) He thought that before long, as this movement within the Church of England was seen, the

political Protestant feeling of the country would speak out against the continuance any longer of an institution which was liable to the intrigues and conspiracies against the liberty of the State which must inevitably follow Ritualistic invasion. The dangers were not great nor immediate, but they were dangers which they must strive to make impossible—(cheers)—and the way to make them impossible, or to reduce them to dimensions which would make it possible for them to deal with them hopefully and practically, was to separate these claims and pretensions from the support and prestige of the State. He would say, in conclusion, that he did not believe they would be able to carry a measure for the disestablishment of the English Church without much struggling, many heart-burnings, and perhaps now and then some outburst of political feeling. Not only was the Church of England inconsistent as a political institution with the spirit of our constitution, but it was becoming every day increasingly inconsistent with the spirit of the age, which is without it, and increasingly inconsistent with the claims which were recognised by the people of England as at this moment belonging to it. And so it would go on. Within the Church they would find more and more that incompatibility developing itself; and outside the Church it was for them—with all honesty and earnestness, with as little religious bigotry as they could contrive to infuse into the matter, with an earnest and systematic purpose, with an honest determination simply to attack the Church on political, and not on religious grounds—it was for them to point out to the Liberal party within the Church how inconsistent their position was day by day becoming with the age in which we lived; and to the people without the Church how impossible it was that it should be maintained any longer in this country compatible with justice and with freedom. (Cheers.)

On Thursday evening Mr. Jenkins delivered a similar address in the Albert Hall at Leeds under the auspices of the local Nonconformist Union of Young Men's Societies. Mr. Joseph Lupton, J.P., presided, and the Mayor, and Mr. Ald. Tatham, and a number of influential citizens, were present. In the course of some opening remarks, the chairman, alluding to Mr. Forster's remark at Bradford on Saturday, that by disestablishing the Church they would be destroying the parochial system, he remarked that the moment the Church was severed from the State the laity would take hold of it, and feel that it was their own Church, and not the Church of the clergy. Mr. Forster was utterly mistaken. The parochial system would still continue. (Applause.)

BISHOP ELLICOTT ON SACERDOTALISM.

The Bishop of Gloucester and Bristol, in an address to the clergy and laity of his diocese on the work of the year 1878, makes some remarks upon the burial question. In his diocese, he says, the great preponderance of opinion, in spite of the fear of increased local rates, is in favour of such a bill as that of last year, without the unfortunate clause in reference to silent burial, which was the cause of all the troubles and complications that followed. Speaking upon Ritualism, the Bishop added: "It is now really the duty of every sober member of the Church of England to recognise the fact that there does exist nominally within our Church a small but united body of men who are consciously engaged in what the Archbishop of our province correctly describes as a conspiracy against the teaching and principles of the Reformation, and who retain their place and office in our Church—in some cases, perhaps—a strange condition—for the express and scarcely concealed purpose of what is called 'Catholicising' the Church of England, and of assimilating its principles and practices to those of the Church of Rome, Papal supremacy and infallibility, perhaps, alone excepted. That such a party as this could ever do any real mischief, except in preparing converts for Rome, no one at all acquainted with history and its slow but sternly retributive judgments could ever for a moment suppose; but that the tolerated existence of such a party within the Church may be permitted to work considerable mischief, and at least in two ways, is, I fear, now becoming painfully clear. It certainly helps to contaminate and to compromise the loyalty of a more numerous body of men who, themselves quite free from the *mala fides* of the party to which I am alluding, cannot help sheltering them, as they commonly say, for their works' sake and their evident devotion to the duties of their profession. This large fringe has a still larger fringe around itself, and soon, until we have nearly arrived at that great and honourable party, the true and loyal High-Church party, on which the whole future of the Church of England entirely depends. This gradual contamination of all the surrounding element, this obliteration of every break of continuity between those who are indisputably faithful and loyal and those who are indisputably the reverse, is one of the utterly evil issues that result from the continued existence in the Church of those of whom I am speaking. It is utterly irrelevant to put forward their goodness and devotion. Thank God, there are very many good and devoted Roman Catholics in this world, but their goodness and devotion does not make their principles a whit different from what they are, or render their doctrines in the faintest degree more reconcilable with the teachings and principles of the Reformation. Toleration is good; but there is a time when toleration may shade off into moral supineness

and disloyalty. This tendency to bring about the gradual effacement of distinctions is one of the evils connected with the existence of the extreme party. But there is another cause of anxiety and another source of danger arising from the continued presence in the Church of England of these aliens to her true system and principles. They suggest the inquiry whether a system which tolerates such men, not only in her communion but her benefices, is one that is ultimately worth the trouble of maintaining in its present relations to the State. There is certainly some fear, if matters go on much longer, that the whole mind of the country may become changed in its estimate of the desirableness of an established Church. A few more such revelations as that which startled the whole country last summer would go far to make many real friends of the Church of England very lukewarm and half-hearted in their defence of a system that could permit the introduction of such corruptions of all truth and purity, and would certainly turn all doubtful adherents into positive and avowed enemies. And there is an increasing probability of such exposures. If, for example, there is any truth whatever in much that has been communicated to me relative to the teaching and practices in some of our religious houses—if the Sacrament of the Lord's Supper is regularly reserved, if the rule is only communion in one kind, if prayers and litanies, separated only by the most shadowy line from direct invocation of the Saints and pure Mariolatry, form a part of daily services—if all these things are so, and they may be brought to light at any time, and are brought, as they probably will be, fully to light, no sensible persons can suppose that the shock to the Church of England will not be of the most serious and menacing character. Such are two of the many evils and dangers which result from the simple existence of this extreme party in the Church of England. There is yet one other subject to which I feel it my duty briefly to call your attention. And it is this—the distinctly increasing tendency in many, especially of the younger clergy, to assert their priestly powers and prerogatives in a manner and to a degree which never can be and never will be tolerated by the lay mind of this country. There is nothing that more thoroughly calls out the antagonism of even moderate and reasonable men than assumptions of this nature, and nothing that in the sequel will more surely ring the knell of the Establishment. If anyone were to need an illustration of the truth of this statement, he would only have to recall the emphatic comments on this subject in the monitory speech that one of our most distinguished statesmen addressed, only a few days ago, to his constituents in a busy Northern town. Sacerdotalism, he warned us, was a word of which the English people when the time came would very promptly learn the meaning; assumptive interposition between a man and his God, he plainly told his hearers, was a principle, if tolerated in the Established Church, would, in his own case, turn an honest and fearless supporter of the existing system into an equally honest and determined opponent. This sacerdotal feeling I dread more than any [other of the evil influences of the time. I dread it because it is thoroughly alien to our system, and must ultimately break up that system if ever it becomes one of its leading principles and elements. I dread it, too, the more because I fear it is distinctly spreading, and because I seem to see plainly that just at the present time there are many things that are secretly ministering to its development. Still, we may have hope that English loyalty and good sense will ultimately prevail, and that the true, deep love of souls which knows nought of these things will be permitted to be the moving spring of our ministerial life and action.

THE LIBERATION MOVEMENT.

The space which we devote to the speeches of Mr. Jenkins and Mr. Leatham precludes us from doing more than giving a bare notice of other meetings.

The first is the meeting of the Manchester Council, which was held last Wednesday, Mr. Hugh Mason in the chair. The secretary made a good report, stating that in little more than two months sixty-five public meetings had been held in the district; 80,830 copies of publications had been distributed, in addition to 17,806 placards posted. The council was addressed by the Rev. A. Mackennal, the Rev. Marmaduke Miller, the Rev. L. L. Jones, Mr. Councillor Booth, the Rev. Charles Williams, Mr. Joseph Slater, and Mr. Hugh Booth. Forthcoming meetings to the number of thirty-two were sanctioned. To this council and its work friends in London look for a reversal, at the next election, of the vote of Lancashire and Cheshire at the last election.

Staffordshire is getting excited upon the Liberation Question. The Rev. J. B. Browne, of Bradford (Yorks), visited various places during the last week. First, BRIERLEY HILL, where the lecture was arranged for by the Liberal Association of Dudley. Mr. Addison presided, and the local *Advertiser* gives an admirable report of the lecture and speeches.—Next, Mr. Browne visited CRADLEY HEATH, in the same district, where Mr. Cochrane presided, and a good meeting was held.—A third meeting took place at NETHERTON. Mr. Cooper took the chair, and the room was crammed.—At OLD HILL, on Thursday, there was great uproar. Here, also, the lecture-room was crowded. Mr. Ferguson presided, and some leading Conservatives were present. The uproar began at the very

beginning. Both lecturer and chairman were treated to the customary Defence "booming." A brisk discussion followed, amidst great noise and excitement, but the disestablishment resolution was carried, after which the meeting gave itself up to cheering for everything good, including the Liberation Society, Mr. Gladstone, the lecturer, &c. Another meeting, held on Friday at PENSNETT, was quiet.

The Kentish labourers attended a meeting at WESTERHAM on Wednesday, when Mr. Albert Bath presided. The main object was the promotion of the Labourers' Union, but both the chairman and Mr. Joseph Arch addressed the meeting in favour of disestablishment.

Mr. Lummis, who must now be pretty well known throughout Lincolnshire, addressed a meeting at OLD WALSOKE on Thursday. On the same evening the Rev. Thos. Adams, of Daventry, spoke at STANTONBURY, when the vicar moved the vote of thanks to the chair. Mr. Elias Thomas, of Bradford, lectured on Tuesday at WISKEY, and the Rev. E. Hipwood at Harvey-lane Chapel, Leicester, on Thursday.

We are glad to notice two more Metropolitan meetings—one at Tottenham-court-road on Monday, addressed by Mr. Kearley, and one at Camberwell on Wednesday, by Mr. Camp. Everything in this direction should be done to educate the constituencies with a view to the next general election.

ECCELESIASTICAL MISCELLANY.

The *Church Herald* states that Dr. Pusey is seriously ill, suffering from an attack of bronchitis, which at his advanced age is somewhat alarming.

A novel experiment is being tried at Dudley parish church. At the Sunday afternoon service the vicar reads portions of Dr. Farrar's "Life of Christ," with appropriate hymns.

It is reported from Ottawa that an application will be made to the Canadian Parliament next session to incorporate the Presbyterian Church, Canada Connexion, with the Church of Scotland.

THE DUTCH NATIONAL CHURCH.—The secession from the Dutch National Church has now become definite and organised. The followers of the brothers Hugenoltz have agreed to establish a free community (*Vrije Gemeente*), with the younger Hugenoltz as their leader. The devotional exercises will be opened in February. Many Churchmen who have not joined the new Free Church have promised it their moral and financial support.

THE RECTOR'S RATE AT FALMOUTH.—A DISENPOWERED CHURCH.—It has been publicly announced that after Feb. 8th All Saints' Church, in Falmouth, will be closed, owing to the Rev. John Wright, the rector, having been unable to obtain the usual annual rector's rate assessment, as levied in the town and its precincts from the reign of Charles the Second to the present time, in consequence of the mayor and two aldermen of the borough not having appended their signatures thereto. It is understood that a mandamus will be applied for to compel the necessary signatures. The gross amount of the rector's rate is 1,630*l.* for the current year.

THE PAN-ANGELICAN SYNOD.—The date of meeting of the Bishops at Lambeth is fixed for July 2nd, and it is proposed that the meeting shall extend over four weeks: the first week, of four sessions, to be devoted to discussions in conference of the subjects submitted for deliberation; the second and third weeks to the consideration of these subjects in committees; and the fourth week to final discussions in conference, and to the close of the meeting. The subjects selected for discussion are the following:—1. The best mode of maintaining union among the various Churches of the Anglican Communion. 2. Voluntary boards of arbitration for Churches to which such an arrangement may be applicable. 3. The relations to each other of missionary bishops and of missionaries, in various branches of the Anglican Communion, acting in the same country. 4. The position of Anglican chaplains and chaplaincies on the continent of Europe and elsewhere. 5. Modern forms of infidelity and the best means of dealing with them. 6. The condition, progress, and needs of the various Churches of the Anglican Communion.

A CANDIDATE FOR THE TIARA.—The Roman correspondent of the *Cologne Gazette* gives a sketch of the character of Cardinal Bilio, who, he is of opinion, has a greater chance than any one else of succeeding the present Pope. Bilio is described as being proficient in the use of devout language; and as being therefore secure of the votes of many of the older and pious members of the Holy College. Moreover, he has great influence with Pius IX., and is consequently treated with great respect by all the officials of the Vatican. It was not for nothing, the correspondent adds, that he compiled the *Syllabus*—the compendium of the religious wisdom and inspirations of the Pontiff. He is an enterprising, daring, and energetic man, fifty-eight years of age, and, believing firmly and implicitly in the *Syllabus*, has none of the indecision of purpose which characterises many of his colleagues. He is a man to burn his ships behind him. The idea of holding the conclave abroad originated with him, and he is exerting all his power to remove the difficulties which stand in the way of his plan being carried out. It is his desire to wander over the earth as an exiled Pope, inciting the faithful everywhere to rise in support of his cause and that of the Church.

THE CONFESSIONAL.—Some time ago a public meeting was held in Liverpool, at which resolutions

were passed condemnatory of systematic confession in the Church of England, and directing that copies of such resolutions should be communicated to the two archbishops. The Archbishop of Canterbury, through his chaplain, the Rev. Craufurd Tait, has sent a formal acknowledgment of the receipt of the resolutions. The Archbishop of York writes as follows:—"I am persuaded that any return to this practice in the Church would be, on the whole, most unfavourable to the spiritual life of the people. We have somewhat forgotten the terrible evils, consequent on this practice, which drove the Church to repudiate it at the Reformation, and the wish for spiritual direction has no doubt a charm for some minds. Hence the revival of the use of the confessional in some quarters. But I must say, for the great body of the clergy, that they have no thought of transgressing the wise limits which the Church of England has drawn round this question. It will be my duty to do all that is in my power to discourage this practice; but it must be borne in mind that it is not a matter of public cognisance, like the acts of public worship, and that on this account it may be much more difficult to deal with."

THE BURIAL CASE AT TETBURY.—The Vicar of Tetbury has had sent to him a resolution adopted by the Malmesbury Circuit Committee of the Primitive Methodists, condemning his conduct in refusing to bury a child because it was baptized by a Primitive Methodist minister. That committee inform him that his conduct was illegal, as this point of law was decided as long ago as 1809, in the case of "Kemp v. Wicks," by the judge of the Court of Arches, who ruled that according to the law and practice of the Church, the law of the land, and the opinions of ecclesiastical writers, baptism with water and the invocation of the Trinity is valid, whether the ceremony has been performed by a clergyman of the Establishment, a Dissenting minister, by a layman, or even by a woman. To this the Rev. John Frampton replies that he can give no apology as required, and that the Prayer-book speaks of both public and private baptisms. "With respect to the first," the vicar goes on to say, "there would appear to be no question; the latter are such as are performed privately or elsewhere than in a church. The Church accepts private baptisms, but under certain restrictions, and subject to the fulfilment of certain requirements, one of which is that the ceremony should have been performed by a lawful minister, meaning most evidently a minister of the Church of England. And it is on the ground of failure in this last condition in the present case that I have declined to use the Church service. It seems monstrous that I should be called on to look upon a Wesleyan minister, however deserving of respect, as a lawful minister of the Church of England. I suppose that I need hardly say that I should prefer to submit to any amount of penalty rather than seem to make such an acknowledgment."

Religious and Denominational News.

Dr. Evans, late of Cheshunt College, has been appointed to the Chair of Hebrew and German in New College, London.

The Rev. J. W. Ashworth, of Zion Chapel, Bradford, has accepted a unanimous invitation to become the pastor of the church meeting in George-street Chapel, Plymouth.

The Rev. James Mursell is conducting a series of services at Cannon-street Chapel, Birmingham, of which place of worship he has been invited to become the pastor.

The Birmingham papers announce that it is intended, towards the close of the present month, to hold a series of mission services in Birmingham, in connection with the Church of England. The clergy of about forty-five of the town and suburban churches have agreed to take part in it.

In connection with the work of the Evangelisation Society, it is stated that last year over 11,000 meetings were held, attended by about 2,200,000 people, in all parts of the United Kingdom, being 1,000 meetings in excess of the previous year, and showing altogether remarkable progress and vitality.

Intelligence has been received at Wakefield of the death of the Rev. Henry Sanders, late of Zion Independent Chapel, Wakefield, formerly of Whitehaven, and for the past four years pastor of the Congregational Church, Hamilton, Canada, where he died somewhat suddenly on the 26th ult. The deceased minister was well known in the West Riding, particularly amongst the Independent denomination. He was fifty years of age, and a man of fine mental abilities, and of an amiable disposition.

The death is announced of an eminent American missionary, the Rev. Dr. Binney, who expired on board the steamer *Amarapoora*, in the Indian Ocean, within five days of completing his seventieth year. At Burmah he was in charge of the Karen Theological Seminary at Rangoon, of which he was, from 1846 to the time of his death, the moulding and controlling spirit. Within the thirty-one years of his connection with the seminary, not fewer than 300 Karen Christians have been trained for effective service as preachers or teachers. It appears that the whole Protestant missionary force in China consists of 457 clerical and medical missionaries, of whom 229 are from America.

TOTTENHAM COURT-ROAD CHAPEL.—Rev. Thomas Nicolson, for seven years at Cleckheaton, commenced

his pastoral at this time his ourds duty last Sunday week, when he preached to large congregations. His text in the morning was from Acts x. 29, "Therefore came I unto you without guile, as soon as I was sent for; I ask, therefore, for what intent ye have sent for me."

KIDDERMINSTER.—On Monday evening, Jan. 7, the members of the Dudley-street Church and congregation in this place, presented the Rev. Alfred Flower with an address and a purse of gold, "as a token of love and esteem." The address alluded with thankfulness to the "amount of spiritual good and general prosperity which has attended the labours of the pastor during the past year."

EAST DURHAM.—The Rev. William Freeman completed a seven years' ministry in the Baptist Chapel in this town on Sunday, December 30. The announcement was received with great regret, the more so as the congregation is the largest of the Nonconformists in the town, and perfect harmony and good feeling prevail. "At no former period of Mr. Freeman's ministry (says a local paper) has there been a more general and hearty appreciation of his services as a preacher. By all parties, the hope is expressed that Mr. Freeman may be induced to remain in the town to carry forward his efforts for the educational and sanitary improvement of the district, in connection with the School Board, of which he is a member, and as chairman of the Local Board of Health recently formed as the result of his advocacy and persevering endeavours to secure local self-government for the parish. It is rumoured that overtures have already been made to secure his services as minister of an undenominational Free Church."

THE WEEK OF PRAYER.—Under the auspices of the Evangelical Alliance, special prayer-meetings were held daily during the past week, both at the West-end and in the City, each day being devoted to prayer for a particular object. At the first meeting, held in the Langham Hall, Regent-street, Sir Harry Verney presided, and the address was delivered by the Rev. Newman Hall, LL.B. On Wednesday the same prayers were offered for nations; for rulers, magistrates, and statesmen; for the army and navy; for all benevolent and philanthropic institutions; for religious liberty and the opening of doors great and small for publishing the Gospel; for the cessation of war and for the reign of righteousness and peace. The chair was occupied by the Hon. Sir Robert Lamb, who, after stating the objects for which the meeting was convened, said that these objects must always be of peculiar interest, and perhaps there never was a time when they forced themselves more upon public notice. The Rev. Mr. Porter and the Rev. Dr. Willis offered up prayer, and the Rev. Aubrey C. Price (of St. James's, Clapham) delivered a brief address. Meetings of a similar character were held during the week at the Centenary Hall, Bishopsgate-street, and at the Conference Hall, Midway-park. At the latter place the addresses were delivered by the Rev. T. A. Nash, Dr. Edmond, W. Baker, and D. E. Hankin. There was a large gathering on Wednesday morning, it having been announced that Mr. Spurgeon would deliver an address. The rev. gentleman not being able to keep his appointment, his place was filled by Pasteur Tondoroff, an expelled Bulgarian.

DR. ANGUS ON BIBLE REVISION.—On Sunday evening week the Rev. Dr. Angus, of Regent's-park College, and one of the Committee for the Revision of the Scriptures, gave an address in Adelaide-place Church, Glasgow, taking for his subject, "Our New Testament; whence it came, and what is its authority." In the course of his address he said that the work of revision which had been going on for seven years, and would probably occupy three years more, was made needful partly by the fact that we had between twenty and thirty different translations, and because since our Authorized Version had been made our language had so much changed that the meaning of the New Testament was not so clear as it ought to be. Indeed, in a great number of passages the meaning was completely lost, and there were about 200 words of which the old sense had been completely lost. Another serious point in the English version was the different translations of the Greek words, the effect of which was most disastrous. This was partly owing to want of ability to translate properly, and principally to the fact that the books of the Bible were divided amongst the translators, and each company carried out their own ideas. Now, however, the whole of the books were being revised by the whole of the revisers together. When the work was done they would find the same testimony that they had been using from childhood; and although there had been many changes, chapter after chapter would be read without our observing the changes, unless by comparison. They would have substantially the same text and the same translation, and he held that in these speculative times it was worth while for fifty men to spend ten years of their lives simply to obtain this negative result.

Mr. Elliot Stock has obtained permission to reproduce in fac-simile the copy of the *Imitatio Christi* in the handwriting of Thomas à Kempis, which is in the Royal Library at Brussels. It will probably be published during the early portion of this year.

As a proof of the mildness of the winter at Ventnor, it is stated that the magnolia is in full bloom there. Primroses and other summer flowers are in bloom; and last month (December) a fine dish of outdoor green peas was pulled and brought to table.

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THERE is no abatement in the popularity with
which these essentially home investments are regarded,
and it is a noticeable fact, which cannot be gainsaid, that the
values of the various Tramway properties are maintained with
remarkable steadiness. This is not surprising when it is
remembered that the present prices include six months'
accrued dividend. It cannot be too forcibly pointed out to
the intending investor in Tramways that this class of security
is free from those surprises to which, for instance, share-
holders in Railways are subject. At the present time when
more than usual attention is likely to be directed to Tramway
securities as a sound and progressive Home Investment, it
may be instructive to point out what have been the results to
those associated with the leading Companies from their
formation; and from a study of the various Registers of
Shareholders, it is surprising to notice how large a number of
the original subscribers still remain upon the Lists. The
following table will show how this steady faith has been
rewarded:—

Name of Company.	No. of Shares.	Amount per Share.	Original Capital.	Price 31 Dec., 1877.	Present Capital Value.
Dublin	24,000	£10	£240,000	17½	£420,000
Edinburgh ...	14,890	10	148,900	16½	242,885
Glasgow	35,000	9	315,000	12	420,000
Hull	6,000	10	60,000	12½	82,500
Liverpool	34,000	10	340,000	12½	425,000
London	25,000	10	250,000	12½	306,250
London Street	12,500	10	125,000	13	162,500
N. Metropolitan	60,000	10	600,000	17½	1,050,000
			2,076,900		3,108,635

The above figures speak for themselves. They show that an
investment of £2,076,900 of capital at home (or less than
either of the last Loans to Honduras and Costa Rica, and
about one-eighteenth part of the money entrusted to the
tender mercies of the Peruvian Government) has, in a few
years, under the protection of English laws, produced a
profit of 49½ per cent. upon the capital, in addition to a good
dividend yield; while those who placed faith in miserable
foreign Republics have lost no less a sum in the three loans
above mentioned than £38,729,500. The radius of Tramway
shareholders is, I am glad to say, steadily and surely widen-
ing, and it is evident that small capitalists who have hitherto
held aloof are at last realising the merits of these securities.
To anyone having, say, £1,000 to employ in undeveloped
tramways, I would recommend a selection from the follow-
ing:—Anglo-Argentine, Hull, Belfast, Provincial, Swansea,
Tramway Union, Wolverhampton, and Tramway and General
Works Company.

TELEGRAPH SECURITIES.

As I have recently received a large number of communica-
tions from shareholders in Submarine Telegraph Companies
asking for information as to the probable effect of the in-
troduction of the telephone upon their property, I conclude
that some particulars upon this subject will be acceptable to
investors in telegraphs. I freely admit that this, the latest
invention in electrical science, reveals a new and marvellous
attribute of the most subtle force of nature, and I desire to
give all honour to the discoverers, who richly deserve any
reward their deep researches may secure to them. It is the
special duty of those who are interested in the development
of Submarine Cable property to welcome and encourage all
new appliances which have for their object the increase of
facilities for communication between distant lands; but the
telephone cannot at present come into competition with such
perfect mechanisms as Sir Wm. Thomson's Recorder or the
Morse instrument. Messages costing from £4 to £100 must not
be subjected to the smallest element of uncertainty in trans-
mission, such as that to which the human ear would be sus-
ceptible. Any Submarine Telegraph Shareholder who has
taken the trouble to acquaint himself with the wonderful
instruments now in use must be aware that their mere
mechanical accuracy in recording all messages to any dis-
tance in black and white is a most valuable feature in their
utility. Since the introduction of the duplex system (to
which I have frequently referred), by which the carrying
capacity of telegraph wires has been so enormously increased,
all further new inventions must have the effect of enhancing
the value of Submarine Telegraph property generally. The
interchange of thought between distant countries is daily
becoming of greater importance, and to render established
systems more and more profitable, there are three essential
elements necessary to their growth, which must be steadily
kept in view—viz., reliable service, accuracy in transmission,
and speed. Where the administration is able to accomplish
this, the revenue from Submarine Cable property cannot fail
to grow. I am pleased to notice that the income of all the
companies (notwithstanding the depression in trade) is
growing—an improvement which is in marked contrast to
the prevailing stagnation.

WEST INDIA AND PANAMA.

Having steadily recommended the shares of this Company
to my clients during the past year, it is a matter of much
satisfaction to me to be able to draw attention to the advance
in their value in that interval. On 1st of January, 1877, the
price of the Ordinary Shares was 1½ to 1½; to-day it is 2½
to 2½, or an advance of no less than 57 per cent. The Pre-
ference Shares have likewise improved nearly 25 per cent.
Taking the present level of the Ordinary Shares, £10 paid at
2½, I am sanguine of correspondingly good results to present
investors during the current year. There are several favour-
able features in this Company yet to be developed, the most
important being the establishment of the "through" service
between North and South America. This is manifestly in
the interest not only of the West India and Panama, but the
Western Brazilian and Brazilian Submarine Companies; and
I am pleased to learn upon reliable authority that there is
every prospect of a plan being adopted by which this most
desirable link may be completed during the present year.
The shares of the Eastern, Eastern Extension, and Globe
Companies are well worthy of attention at present prices.

TELEGRAPH CONSTRUCTION.

Notwithstanding the extraordinary fluctuations in the
Stock Markets during the past year, the shares of this sound
Cable Manufacturing Company stand higher to-day than at
this time last year. In the interim, a dividend of £1 16s.
per share, or 15 per cent., was paid in March, and the usual dis-
tribution of 5 per cent., or 12s. per share, in July, or a total
yield of 8½ per cent. on the cost to an investor in January
last. The price of to-day, 29, includes the dividend to be
paid next month, which cannot fail to be very satisfactory,
seeing that several important contracts have been completed
in the year just closed, and a sum of £59,274 of undivided
profits, or equal to £1 11s. 8d. per share, was brought for-
ward from 1876. I consider these shares a decidedly cheap
investment at the price of 29, including, as it does, the
accrued dividend, and a current business of exceptional
value.

From Mr. WILLIAM ABBOTT'S CIRCULAR FOR JANUARY.
10, TOKENHOUSE YARD, LONDON.

The Nonconformist.

WEDNESDAY, JANUARY 16, 1878.

THE WEEK.

PARLIAMENT will meet to-morrow afternoon, and within twenty-four hours the mystery that has enshrouded the policy of Her Majesty's Ministers will be dissipated. We shall then learn, if not the real reasons why the great Council of the nation was so unexpectedly summoned, what is the actual position this country occupies in relation to the war, and the settlement of the Eastern Question. Public curiosity is on tip-toe. Everyone wants to know whether an armistice is about to be signed, and our Government has been able to endorse it; what has been the exciting cause of the recent prolonged Cabinet Councils; why our ironclads have been hastily sent to the Levant and troops on the way to India recalled; whether increased estimates will be demanded, and for what purpose; and whether the views ascribed to Lord Beaconsfield or the opinions recorded by Lord Carnarvon sway the Cabinet, upon which Russian diplomacy has stolen a march. We can hardly doubt what will be the attitude of the Opposition in face of the great demonstrations through which the will of the nation has been lately declared, and we hope that Mr. Trevelyan is not too sanguine in the belief that as long as Lords Carnarvon and Salisbury are in the Cabinet, England is as certain to have peace as if Mr. Gladstone himself were there.

It is more than a month since the order for an earlier Session of Parliament aroused public apprehension, and deranged the industry of the country. At that time probably Her Majesty's Ministers little expected that by the 17th of January the Turkish Empire would be in desperate straits; that more than one Russian army would be marching through the Balkan passes; that Adrianople would be in imminent danger; and that—least likely of all—two Turkish Envoys would be en route to Kesanlik to settle the terms of an armistice and the preliminaries of peace without British advice or intervention. Elsewhere, in referring to this remarkable succession of events, we have expressed an opinion that the terms proposed by Russia will perhaps astonish our Turcophile fire-eaters by their moderation. The following are indicated as the probable basis of a settlement with Turkey by the semi-official *Monday Review* of Vienna:—

The complete independence of Roumania (though not as a kingdom); the complete independence of Servia, with the addition of some small frontier territory; the complete independence of Montenegro, with a suitable addition of territory, but not in the Sutorina, against which Austria would raise objections; the autonomy of Bulgaria, with a Christian governor, but under the sovereignty of the Porte, because Austria will not agree to the extension of Roumania across the Danube; and, finally, the cession of the pashaliks of Batoum, Kars, and Erzeroum. With regard to the Dardanelles, the *Monday Review* believes there has been no exchange of ideas on this subject, and the question has not even been brought forward from any side.

If this outline has any real foundation in fact, the conditions are such as the Porte could not and would not readily refuse, or such as require our Government to make warlike preparations. None of them at all menace "British interests" as defined by Mr. Cross and Lord Derby. Of course it is necessary to bear in mind that the terms with which Russia may have been satisfied on Monday may be expanded as her armies advance near Adrianople.

This morning's news throws some further light upon the situation. Suleiman Pasha was last heard of, not at Adrianople, but near Tatar-Bazardjik, where a great battle is said to have been fought on Monday, and to have been resumed yesterday, with the result, according to a telegram from Constantinople, that Suleiman Pasha "took up positions nearer Philippopolis, and ordered the inhabitants to leave the town." From this it may be inferred that the Turkish general has been defeated, and has fallen back upon that town, being unable to reach Adrianople, upon which city no

doubt other Russian corps, probably those from Kesanlik, are advancing, with every prospect of being there before Suleiman Pasha. We also learn that the Euphrates, with troops and artillery for India, which was detained twenty-four hours at Port Said, has been ordered to proceed on its voyage, and not, as was supposed, to shape its course for Gallipoli. While, on the one hand, the Vienna correspondent of the *Daily Telegraph* speaks of Austria having suddenly decided to act with England in sending a joint note objecting to the Russian project of a separate peace—a proceeding not at all in accordance with Count Andrassy's methodical ways—the assurance is telegraphed from St. Petersburg that the relations between the Russian and British Government are "on a more satisfactory footing," and that means are likely to be found for "reconciling the rights of Russia as a belligerent with the rights of the guaranteeing Powers." Lastly, the rush of events in Turkey has evidently thrown Lord Beaconsfield's Cabinet into dire confusion. In three days there have been as many Ministerial consultations. On Monday severe indisposition unfortunately prevented the attendance of the Foreign Minister. Lord Derby was also absent from the same cause at yesterday's meeting, as were also four of his colleagues, who had gone to Osborne to submit the terms of the Speech from the Throne. It is evident that the Queen's message to Parliament will be as meagre and colourless as is possible, but the *Times* does not expect that the Legislature will be invited to initiate a war policy, but that its sanction will be asked for "some addition to our armaments," for the sake of appearing to do something. On this point there will no doubt be exciting and searching debates, which may possibly precipitate a general election.

The serious nature of the crisis is reflected in the speech delivered by Mr. Fawcett last night to his constituents. The hon. member for Hackney is not a politician who beats about the bush. Mr. Fawcett proclaims—and he only with more emphasis echoes the language used during the last week by Sir W. Harcourt, Mr. Bright, and Mr. Chamberlain—that the Liberal party ought to resist to the very uttermost any attempt to draw this country into war. He contends that if the Government should ask for large votes of money for increased military armaments, the demand would show clearly enough the direction in which we were drifting, and would call for a policy of resistance. In his view every possible obstacle should be put in the way of the Government obtaining the vote "until the people of England had decided at the polling booth whether in the name of British interests or British prestige they were going to ally themselves with a desolating and a decaying despotism." "In my opinion," Mr. Fawcett says, "the Government should never be permitted to lead the country one step from the path of neutrality in the direction of war until the consent of the people had been obtained by the verdict of a general election." This is striking the right key-note, but we hope that the influence of the peace members of the Cabinet will avert this grave contingency.

The programme of domestic measures which will to-morrow be submitted to both Houses of Parliament, excites only a languid curiosity in the presence of the anxiety felt on the Eastern crisis. It will no doubt be a very modest one, comprising some proposal relative to county local representation, and the remnants of last Session—the Valuation Bill, the Highways Bill, and the Factory and Workshop Bill, as well as some measure for protecting the procedure of the House of Commons. It is thought that the Government cannot avoid some proposal for settling the burials question, and that they are still disinclined to any arrangement on the basis of Lord Harrowby's clause. They will, perhaps, be encouraged to resist any such settlement by the great indignation meeting held at York last week "in defence of the rights

and interests of the Church," over which Earl Percy presided. Several noblemen, such as Lords Feversham and Harewood, were among the speakers—the addresses being unusually strong—and it was resolved to unfurl the "No Surrender" flag. Amongst the resolutions was one declaring that the action of the two archbishops in this matter was "in direct opposition to the interests, sympathies, and real welfare of the Church of England"—which was greeted with prolonged applause! We shall soon learn what is the precise value of this bitter and indignant protest. At the earliest moment Mr. Osborne Morgan will, we believe, give notice of a resolution, which recognises the necessity of settling the question on the broadest and most equitable basis, and the discussion on which will oblige the Government to reveal their intentions, as well as give the country a new illustration of the depths of clerical bigotry. If it should come to a vote, Mr. Morgan, we doubt not, will receive the united support of the Opposition.

The short illness of Victor Emmanuel terminated fatally last Wednesday afternoon. Apparently, his death, at the comparatively early age of forty-eight, was hastened by unskilful medical treatment. Prior to his decease, the King received the Papal benediction from Pius IX., who still lingers on a sick bed. The event has created "indescribable excitement" throughout Italy, and great regret in every part of Europe. The idea of the removal of the remains of the late sovereign to the family sepulchre in Piedmont has been overruled by public opinion, and Victor Emmanuel will be buried in Rome. A funeral service in one of the great Basilicas is impossible, because the Vatican cannot be brought to pray for "our King," and the obsequies will take place in the Pantheon, where the service, by express order of the Pope, issued at the last moment, is to be free from any conditions. The funeral, which takes place to-morrow, will be one of extraordinary pomp, and will be attended by the Prince Imperial of Germany, the Archduke Regnier of Austria, the son of Marshal MacMahon, and—by the Earl of Roden on behalf of England! The choice of so obscure a nobleman for such a purpose is in accordance with Lord Beaconsfield's life-long antipathy to Italy—the unity of which he so long and bitterly opposed,—and a stigma upon our national reputation. Surely it would have been possible to send to Rome a less obscure representative of the Queen of England, who is forward to proclaim "the friendship long existing" between herself and the deceased King, when other countries send their princes or most distinguished citizens!

The French Legislature is again in session, and its proceedings are devoid of all excitement because party conflicts have ceased. The threat of the reactionists to displace the Duc d'Audiffret-Pasquier, because he was the chief agent in preventing a second dissolution of the Chamber, ended in failure, there being only sixty-one paper protests against his re-election as President of the Senate. Another very significant event is the dismissal from his command of General Ducloux, who made no secret of his readiness to assist in a *coup d'état* during the crisis of last month, and who has been cashiered with the assent of Marshal MacMahon. Now that this valorous reactionary officer has been made an example of, the disagreeable Limoges affair is to be forgotten. While the Dufaure Cabinet are persevering in a policy favourable to Republican freedom, its chief supporters are strengthening the hands of the Ministry. M. Léon Renault, as representing the Left Centre party, has made an impressive speech strongly recommending the Republican party to preserve a spirit of union and discipline, and to postpone certain indispensable reforms till a Liberal majority has been secured next year in the Senate. Precisely similar advice has been given by M. Gambetta to the more advanced Republicans in a speech at Marseilles, and no protest has been raised against his forbearing policy. The reactionists have no hope of overturning the Republic except by some occult coalition between themselves and the Extreme Left, which would place M. Dufaure's Government in a minority. It is to be hoped that M. Gambetta has influence enough with the Radicals to avert such a catastrophe.

AMERICAN NOTES.

(From our own Correspondent.)

NEW YORK, Dec. 29, 1877.

Christmas Day and New Year's Day are great American festivals, rivalling in interest and importance Thanksgiving Day, and the still more renowned Fourth of July. Of late years growing attention has been paid to the observance of Christmas in a style that emulates the Old Country. Family gatherings take place, at which holocausts of turkeys and "fixings" are consumed, and the day is given up to enjoyment. Devout Episcopalians hold services in the morning in their churches, as do the Roman Catholics, elaborate preparations being made in the way of ornament and of music. The published programmes of the latter in the New York papers show that neither money nor expense is spared. The very best talent that can be hired is to be found in the churches, not only on these festivals but every Sunday, and a strong rivalry exists in this respect. Those of your readers who are accustomed to worship in churches like Dr. Allen's, or Dr. Raleigh's, or Mr. Spurgeon's, would be wondrously astonished to find some Sunday morning the seats behind their favourite preachers occupied by a quartette of paid singers, two of each sex, who proceeded to render in thorough professional style a florid chorale, or part of an oratorio, or hymns like "Rock of Ages," "When our heads are bowed with woe," "In the Cross of Christ I glory"; the congregation generally sitting as listeners. Yet this is what habitually occurs in churches of a corresponding order in New York, Boston, and other large cities in America. The salaries paid to such performers will sound fabulous in English ears. A first-class soprano can earn 800dols. a-year; the contralto, tenor, and bass singers averaging from 400dols. to 700dols., and the organist receives as much as the soprano, or even more. Hence this part of the worship of God may be made to cost from 3,000dols. to 3,500dols., and, of course, the people who pay so much like to obtain value for their money.

New Year's Day is observed here pretty much in the Parisian fashion. All the gentlemen, married and single, sally forth to pay visits of ceremony to their lady friends, who are seated at home in full dress to receive the callers. A bride married within the year usually wears her bridal attire, and if resident in the same city, receives at the house of her parents. Sometimes three or four ladies unite, where the circles are large and somewhat mixed; notification being given by circular or advertisement of the place of reception. All gentlemen find the day none too long to get through an extended list. Only a few minutes can be spent on each call, and after a few words of greeting, and the utterance of good wishes, leaves has to be taken in order to proceed to the next place. It is customary to have a table set with light refreshments, that the arduous labours of the day may be sustained. Great complaints are heard as to the toil and the trouble involved, and as to the enormous expense incident to hiring a carriage for the day at four or six times the usual rates, which are always excessive. Such, however, is the potent spell of Mrs. Grundy, that there seems to be no likelihood of the practice falling into abeyance. The demands of what is called "society" in America are far reaching and stringent; quite as much so as in old and "worn-out" countries.

Henry Ward Beecher has been startling not a few by a sermon preached in his church last Sunday week on the question of eternal punishment, which is at present exciting much discussion among the Congregational churches of America. One minister in Massachusetts has just been refused installation by a council because he did not accept the doctrine, and Mr. Beecher, with his usual strong rhetoric, has also, in a measure, disavowed it. But I quote what he said on the subject as reported in his own paper, the *Christian Union*:

"If, now, you tell me that this great mass of men, because they had not the knowledge of God, went to heaven, I say that the inroad of such a vast amount of mud swept into heaven would be destruction of its purity, and I cannot accept that view. If, on the other hand, you say that they went to hell, then you make an infidel of me. . . . It is not true—the Scripture does not teach it, and the whole sense of human justice revolts against it—that for the myriads who have been swept out of this life without the light and knowledge of Divine love, there remains an eternity of suffering. In that mystery of the Divine will and work, of which the apostle speaks in the text (Eph. i. 9, 10), in the far-off dispensation of the fulness of time, there is some other solution than this nightmare of a medieval theology.

Many of the churches are being greatly exercised on the subject, and the more so because there are here a large number of Universalist congregations,

and the drift of the movement is not yet clearly perceived. The independency of the English Nonconformist churches has no parallel in America, where Congregationalism has a strong dash of Presbyterianism in its constitution and working. Good brethren on this side of the water are apt to denounce the Old Country for what it lacks in this respect.

The American Congregational Union and the American Home Missionary Society are undergoing the process of disintegration and reconstruction. The former had practically become a Church Building Society, and it was alleged of it, as of the latter, that the expenses of working were disproportionate to the gross income and to the work accomplished. Severe criticisms have been pronounced in the denominational organs and in various assemblies and convocations. As a result, both of the secretaries of the Union and one of the secretaries of the Home Missionary Society have resigned, and efforts are being made to propound a scheme that shall perform the difficult task of giving universal satisfaction. Some rivalry exists as to the place for the central office. Boston is the stronghold of the body, by reason of its position relatively to the New England States, where Congregationalism is influential. Most of the denominational societies are located in Boston, and its people—or, at any rate, the official world of the body—think that the two institutions already named should be transferred there entirely. To this New York and other places demur, on the ground that Boston has too much already, and is not omniscient. The end is not yet. One grave difficulty is that the extent of territory is so vast, especially in the scattered and struggling pioneer work of the West. Some idea of this may be formed from the fact that of the many colporteurs employed by the American Tract Society, several have to traverse sparsely-populated districts extending over from 200 to 300 square miles.

Part of the Lenox Library has been opened in New York, in a massive granite building erected for the purpose by James Lenox, Esq., the collector and owner of the literary and art treasures which will some day be there exhibited. At present only a few are on view two days in the week, under regulations similar to those prevailing at Sir John Soane's Museum in Lincoln's Inn Fields. Mr. Lenox is reported to have the finest private collection of Bibles in all languages, as well as of other books, and of rare autographs; although no eyes but his own and those of his librarian have yet been permitted to behold them. A gentleman well known to me, himself an authority in bibliography, recently brought a letter of introduction from Mr. Francis Fry, of Bristol, whose collection is so well known, and who asked permission for the bearer to inspect the Lenox collection. It will scarcely be believed that no notice whatever was taken of this letter, even when the bearer, failing to obtain access to Mr. Lenox, sent it by post with a letter of his own, courteously seeking the desired inspection. No surprise is felt, however, in New York by those who know his oddities. During the Civil War some ladies connected with the Christian Commission on behalf of the wounded gained access to Mr. Lenox in some fashion, and asked him to throw open his collection in aid of the fund. He asked what they supposed would be realised, and on being told perhaps 4,000 dollars, he gave them a cheque for that amount, but refused to let his library be seen. It has been in process of formation during many years, and at the present rate is likely to become available about the middle of the next century. No one can object to the owner keeping it to himself, if he so chooses; but after announcing the fact that it is intended for public use, and that a body of trustees has been appointed to carry out his wishes, and after the ostentatious erection of a building, one-tenth of which is at last ready for use, the delay and the discourtesy are unpardonable. The small portion at present on view contains some beautiful statuary by Gibson, Powers, and others; sundry pictures, few of which are above mediocrity; and a small selection of books in glass cases, including a dozen block books; a Coverdale Bible of 1535, lacking the title page and map; a Mazarin Bible; seven copies of the first folio of Shakespeare; the original issues of "Paradise Lost" and of "Pilgrim's Progress;" and about a score of other notable literary curiosities. The great mass, accumulated at enormous cost, lies entombed and hidden.

An American paper says that a New York firm ran a large invoice of valuable cigars into England by putting them in a box, under a false bottom, with rattlesnakes on top. The Customs officials did not wish to investigate.

Correspondence.

MR. FORSTER AND HIS CONSTITUENTS.

To the Editor of the Nonconformist.

SIR,—From the tone of some of your remarks upon Mr. Forster's recent address to his constituents I gather that you must have lost sight of one aspect of his position in this borough.

Bradford people now know why Mr. Forster is not a Liberationist. I never thought that he was, and I never blamed him for not being one. I only say that that being the case, he is not the man to represent me. But that is not the cause of my present opposition to Mr. Forster. I am a member of the Liberal party of which he professes to be a leader. Mr. Gladstone, Lord Hartington, and others are in favour of Liberal organisation, and have recently done something to promote it. We in this borough have a local Liberal organisation; and how does Mr. Forster treat it? Does he or has he ever done anything to perfect or strengthen it? He simply ignores it, and has done so ever since a majority of its members dared to express an opinion opposed to his on the education question. And now he, a Liberal leader, tells the public that if that organisation is not prepared to do what he wishes, he will do again what he has before found to be successful, both in Parliament and in Bradford—viz., appeal to the Tories to help him to fight the Liberals.

In these circumstances, I wish to put two questions, and shall be glad to have them answered:—1st. Where is the "manliness" of such a representative, or of the members of the association who are willing to be so treated? 2nd. What is the use of spending time and money to keep up a Liberal organisation for the purpose of sending to Parliament those whom the Tories will send if the Liberals do not?

I am, &c.,

E. THOMAS.

Bradford, Jan. 12, 1878.

MR. FORSTER ON DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—Permit a few words on Mr. Forster's late speech at Bradford from an Episcopal clergyman, who has read and thought much on the question of disestablishment, and who may claim the merit of having had the courage of his convictions. After a distinguished theological career at the University, I took holy orders in the English Establishment, and served her faithfully in various capacities for about twelve years. In evidence of this I subjoin some testimonials. At the end of this time, being without interest, I found myself without any proper scope for the gifts, mental and spiritual, which God had bestowed upon me, and for the employment of which I am just as accountable as is the infidel for employing his reason respecting the evidences of Christianity. This, I assert, however it may provoke a sneer, is the position of every godly man of energy and industry, who, in the prime of middle life, has the misfortune of being a curate in the English Establishment. This is the position of thousands of better men than myself at the present day, and will be of a moral certainty so long as they live, while year after year they are doomed to see men who might sit at their feet promoted over their head. All honour to them; they accept their cross patiently, believing they see therein the finger of God.

As to myself, however, I took a different view, and believing the iniquitous system which led to such a state of things was rather from below than from above, I determined, after long conviction and searching of spirit, to raise my voice in solemn public protest. This I did in two pamphlets, which the Liberation Society did me the honour of circulating and widely, and whose arguments the *National Church* never attempted to refute. This journal, I may say, as little deserves its name as does Mr. Bradlaugh's journal that of the *National Reformer*. Having thus shaken off the dust of my feet as a testimony against them, and being prevented by my strong Episcopal principles from joining any Nonconforming Church, I cast in my lot with the Irish Disestablished Church, and finding on my arrival plenty of opportunity for work, have been quietly labouring here for the last two years.

Were Mr. Forster an ordinary man I should not trouble you, or had I not peculiar advantages for estimating the value of his chief argument for upholding the Establishment I should hold my peace; but as neither of these suppositions holds good, I venture to send you a few lines. Some of Mr. Forster's previous speaking appears to me unintel-

ligible, but I pass it by, and quote the passage to which I advert :—

"But let me say one word about one result that would follow from disestablishment, and to my mind the chief result. In disestablishing the National Church you would destroy the parochial system. Now what do I mean by the parochial system? Simply this; that at this moment there is not a place in England—no country parish, however remote; no back slums in any city, however squalid, in which there is not a minister of religion, a State servant, whose business it is to care for the highest good of every man, woman, and child in these parishes. I am not prepared to ask the State to dismiss these servants."—*Daily News*, Jan. 7.

As this sentence is a long catalogue of blemishes, it is hard to know where to begin. Mr. Forster ought to know that, in the vast majority of these poor parishes, where churches have been lately built by public subscription, the State had, and has, no more to say to the appointing, paying, or dismissing of their clergy, than to those of your own communion. The churches and clergy come not from the State, but the spontaneous liberality of Episcopalians. The *National Church*, so-called, might set him right on his point. But next, surely he must know that wherever these clergy are worthy of taking care of "the highest good" of their parishioners, they would work quite as zealously as ever they did, even though dismissed by the State. Let Mr. Forster ask them whether they hold themselves servants of God, or of Cæsar.

But further, he should know that a large number of these clergy are careless, worldly men, unable to take care of "the highest good" of their parishioners, and only holding their position because of this very Establishment which Mr. Forster so respects. But for the Establishment good men, now comparatively idle all the day, would be filling their place, because the parishioners, as here in Ireland, would have a voice in the appointment. One would think he looked upon a clergyman as a district dispensary surgeon. As long as this gentleman holds his diploma and behaves well, we have reason to think he can attend to the bodies of his patients; but it does not similarly follow that because a man has passed the easy ordeal of a bishop's ordination, he is fit to take charge of the souls of his parishioners. If Mr. Forster reads a late charge of the Bishop of Peterborough, he will learn that men are appointed to look after "the highest good" of Englishmen, who are out of their place so long as they are out of our goals and penitentiaries. The grand paper Constitution of Turkey yields about as much protection to the Christian serf of Bulgaria, as does the much-prized link between Church and State yield holiness to the English parishioners. If, as Mr. Forster says, the State supplies every English parishioner with some one to look after his "highest good," the London City Mission and some other valuable institutions are receiving money under false pretences.

Pardon, sir, these preliminary observations as I come to my main point, which is Mr. Forster's extraordinary delusion that Disestablishment would destroy the "parochial system," which he describes as his "chief" objection to Liberationism. I perceive he offers neither rhyme nor reason in support of his view, and I strongly suspect he would find it as difficult so to do, as our bishops would in support of their pet theory, that Disestablishment is a national rejection of God. The history of the Irish Church since disestablishment demolishes Mr. Forster's supposition, as he or any of your readers may discover, by purchasing the annual "Irish Church Directory," published at 61, Middle Abbey-street, Dublin. Any one there may see the parochial system is carried out as rigidly now as it was before disestablishment. Yea, further, I beg to say that since the position of our clergy became no longer independent of their character and conduct there has been no diminution of intercourse between their parishioners and themselves respecting "the highest interest" of all.

I am, Sir, faithfully yours,
HENRY J. ALCOCK, M.A.,
Glenbrook, Cork.

January 8, 1878.

SPECIAL PRAYER ON SUNDAY, JANUARY 27.

To the Editor of the *Nonconformist*.

DEAR SIR,—The Christian Church is awakening to the strange fact that our laws sanction on the Lord's Day the traffic which is especially the cause of dishonour to God, and misery to man, while ordinary trades are restricted to six days in the week.

Our executive believe that the removal of this evil would be fraught with untold good to the

country, and that, under God's blessing, it may soon be attained, and they earnestly ask, through you, that all clergy, ministers, and preachers, superintendents of Sunday-schools, and Christian teachers generally, will, on Sunday, the 27th of January, offer special prayer to Almighty God that the minds and hearts of our legislators may be so disposed to enact a law which will stop the sale of intoxicating liquor on the Lord's Day.

Hoping that all who wish for the deliverance of our Sundays from the legalised temptation of intemperance will unite in earnest prayer for this object,

We remain, yours faithfully,
ROBERT WHITWORTH,
T. ALFRED STOWELL, M.A., } Hon. Secs.
EDWARD WHITWELL, }
Central Association for Stopping
the Sale of Intoxicating Liquor on Sunday,
8, Corporation-street, Manchester.

TO BE OR NOT TO BE?

To the Editor of the *Nonconformist*.

SIR,—Day after day, and speech upon speech, this becomes more and more "the question." The political horizon, now for a long time cloudy and overcast, at length indicates the coming storm, and some of the heavy drops of national discontent which not unusually precede the tempest have already fallen. As for Ireland an accomplished fact, so for England also—disestablishment has become the question of the day, and takes the foremost place wherewith and whereby to test "the Liberal man who deviseth Liberal things," and before another general election will be the watchword of every Liberal constituency, either to receive or reject the aspiring candidate for Parliamentary honours.

Thanks to the Ritualism of the Church of England, and to all Established priests in connection with it, be they High or Low, moderate or rampant, the popular indignation at "the pretentious sham," as some one lately has not unjustly styled her sacerdotalism, has been, and is still being, made more unmistakably manifest, and since they repudiate "Protestantism, so we repudiate them as constituting the national exponents of English religious opinion. Still, in sneering at the term "Protestant" they write on their church doors—and that in capital letters "Ichabod"—the glory is departed! But—*Quem Deus vult perdere prius dementat*.

Mrs. State and Mrs. Church have quarrelled! They no longer put their horses together. The latter has proved restive, and kicked over the traces, becoming so helplessly entangled in the harness that they must be cut to set them free and enable them to find their legs again! Thanks to the Lord Chief Justice, the impotency of the Public Worship Act has become transparent. The horses can no longer be restrained by any bar interposed for their good. Mrs. Church, in a kind of suicidal frenzy, being seemingly determined on self-destruction, like some wild and vicious beast, spurns all control, resembling in a wonderful degree the "headlong career" of poor Hood's obstinate little pig.

Then be it so. As in old Jerusalem the internal divisions of the city helped out its destruction far more effectually than the Roman general's outward investment, so the revival of obsolete rubrics which wise priests of her communion had laid on the shelf as musty and smelling of Romish superstitions: her desire for the establishment of the foul confessional and priestly absolution, panting after ornate show, love of Church millinery, growing Virgin worship; her pretended power of changing (oh, disgusting cannibalism!) baker's bread into human flesh, and tent wine into human blood; the insanity of making believe that a drop of water on a baby's face regenerates it; the blasphemous assumption, or, rather, the pretended power of her so-called bishops of conferring the Holy Spirit of God upon her candidates for priest's orders, at the same moment telling them that whosoever sins they remitted they were remitted, and that whosoever sins they retained they were retained,—Sir, all this has at last come to the surface, and we ask, is it a fact—or is it a sham? Thanks to modern education and its growing extension, it is found by ninety-nine persons in 100 to be the latter—that the twelve Apostles or witnesses of Jesus' resurrection were twelve men *per se*, that they neither did nor could leave successors behind them; that none but God can forgive sins; that sacramental salvation is a delusion; that sacerdotalism is a pretence whereby to elevate a class at the cost of their dupes' credulity. Some believe all the foregoing, some only a por-

tion of it. Some claim one thing, some another. There are divisions in this Church, and these, like those in the old Jerusalem, more effectually call for "disestablishment" than the utmost clamour of adversaries could in a decade of years.

But let justice be done. The Church party, including all divisions, even the Ritualists, are right; for the word "Protestant" is not to be found in any one of the formularies of the Church. The Reformation 300 years ago was a mere political compromise, and effected nothing in the way of religious freedom. Protestant liberty of biblical interpretation was undreamt of; but as thirty years ago the party whose motto is "As it was in the beginning, is now, and ever shall be, world without end," had to yield free trade in "bread," the staff of life, so must they also yield free trade in the bread of life everlasting, and surrender a monopoly to which they are in no one way entitled. Surprised impostors may tell us that they have "the sacraments," as they call them, and that salvation is only by them and those who possess the authority of administering them. The Bible, which I believe before them, on the contrary, tells me, "That there is but one God, and but one mediator between us and that one God, the man Christ Jesus." This is the great and grand Protestant principle. Whoso is ashamed of it? I for my part glory in it, for I read in my Bible in spite of all so-called priests, "That whosoever shall call upon 'that Man, Christ Jesus,' shall be saved!" Joel ii. 32; Acts ii. 21, and Romans x. 13. Thus the prophet of the Old, with Peter and Paul of the New Testament, all concur in declaring "That whosoever shall (i.e., pray to) call upon the name of the Lord shall be saved!" be he who or what he may. Where does this leave sacerdotal pretensions?

In the foregoing remarks I have considered the Act of Parliament Church from a religious standpoint. There is also the political one which ignores any Established hierarchy at all, but this I leave to others better versed in this world's politics than I am; yet if I have loosened a stone in the foundation of a presumptuous priesthood I am content, and will watch with no little interest the next general election, when I trust that men like Mr. Forster, who, however estimable in other respects, yet if betraying a "kick in their gallop" upon disestablishment, may be sent away to learn their lesson better before offering themselves as representatives of Liberal constituencies.

I am, your obedient servant,

M. J. TAYLOR, M.A.

Sheffield-terrace, Kensington, Jan. 13, 1878.

INDEPENDENT CHURCH, NEWPORT PAGNELL.

To the Editor of the *Nonconformist*.

SIR,—May I be permitted through your columns to say a few words about a new Congregational Church which it is proposed to erect at Newport Pagnell? The name of this place, and of three of the late pastors, all of the same family, and who ministered in succession to the church for a period of more than a century, it is presumed are not unfamiliar to some at least of the Congregational body. The Gospel has been faithfully preached on or near the spot where the present chapel stands since the year 1660. This building is now, however, somewhat dilapidated, in many respects inconvenient, and is approached through private property, while the chapel itself is hidden from public view.

It is proposed to purchase the ground which surrounds the chapel, with the house standing upon it, for a manse, to erect a new place of worship upon a more eligible site, and to convert the old building into schools and class-rooms. All this will involve an outlay of 3,500*l*. Newport Pagnell has suffered the fate of many small towns, which, from well-known causes, have become, during the last forty years, greatly reduced in numbers and pecuniary resources, and so the congregation at Newport, once well able to help itself and others also, is now quite unequal to raise the sum necessary to accomplish the above objects. Its members have given promises to the amount of nearly a thousand pounds, but the remaining comparatively large sum must be sought from without. Some friends also have kindly answered private appeals made to them. More than two thousand pounds, however, are still wanting, and it is thought that there are others who, on reading this statement, may not be unwilling to afford their kind assistance.

I may add the following words of the Rev. J. C. Gallaway in reference to this undertaking, and appended to the original appeal. He says:—"Having paid two visits to Newport Pagnell in connection with the above object, I am greatly impressed with the need of a new and suitable place of worship, and with the extreme importance of securing the private property in front on the eligible terms proposed, and for the purposes explained."

After a pastorate at Newport of thirty-four years,

and in the situation to which I have referred, it will not be thought strange that, in addition to its urgency, I feel the deepest interest in the success of this important movement, and am most anxious to do all I can to help it forward.

Contributions may be sent to W. E. Bull, Esq., Newport Pagnell, or to myself at 34, Warwick-gardens, Kensington (my address till the end of February).

JOSIAH BULL.

Kensington, January 4, 1878.

THE UNITED COUNTIES FUND.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly allow me space for a few lines by which I may serve my brethren in the ministry? About two years since a few of the Congregational ministers in Surrey formed an association whose object is to provide a fund payable, immediately on their death, to their widows or children.

With one or two exceptions the rules of the "Widows Fund for Members of the Congregational Board" were adopted, as this society had been in operation, with much blessing, for more than nine years. It has paid to the widows or children of its deceased members 2002, the amounts as they became due having been handed to the recipients within, in some cases, twelve hours of the member's death. The treasurer has still in hand £104 payable on the next death of a member.

The Surrey Association held its second annual meeting in December last, when the terms of membership were so extended as to embrace Congregational ministers connected with any county union or association in England and Wales. It is principally this fact that I desire to bring under the notice of my ministerial brethren. I believe that in most counties there are provident and even widows' funds; but I know of only two other associations in our denomination—the Board and the Bristol Funds—having in view the special object for which the Surrey Fund was established; viz., the immediate payment of a sum of money to the widow on the death of her husband. The Bristol Association has just held a general meeting, in which it was proposed to extend its benefits to Bants, Dorset, Devon, and Cornwall. The Baptists have a similar society.

The second report of the Surrey Fund is now in the press, and contains the resolutions and amended rules adopted at the annual meeting. The designation of the society has been altered to that of the "United Counties Fund." It will afford me great pleasure to send a copy of this report to any Congregational minister demanding it. I shall also most cheerfully give any further information if required.

Yours truly,

W. E. TIDY.

Hon. Sec.

Camberwell, Jan. 12, 1878.

MR. BRIGHT AND MR. CHAMBERLAIN.

On Saturday evening the members for Birmingham addressed their constituents in the Town Hall, which was densely crowded by an audience of over 5,000 persons. The mayor, Mr. Alderman Kenrick, presided.

Mr. J. S. Wright, President of the Birmingham Liberal Association, in a highly complimentary speech, moved the following resolution, which, being seconded by Mr. E. Bloor, was carried by acclamation:—

That this meeting desires to express its hearty thanks to the representatives of the borough, Mr. Bright, Mr. Hume, and Mr. Chamberlain, for the distinguished ability and zeal with which they have served their constituents; and rejoices that, at a time of great national peril, Birmingham is represented by three gentlemen in whose fidelity to the cause of freedom it has the most complete confidence.

Mr. Bright (who was received with great enthusiasm) said the anxiety—he had heard it described as "consternation"—created by the early summoning of Parliament was due to a want of confidence in the Administration. The question which filled the minds of the people was that of peace or war, and the same question was submitted to the country twenty-three years ago. At that time, the people followed a Government which threw them into war. After referring at some length to the terrible incidents of the Crimean war, Mr. Bright asked his countrymen asked his countrymen whether they were willing to write such another page in our history as shockingly terrible, as bloody, and as utterly fruitless. The only interest at the east end of the Mediterranean which we had in a greater degree than other European nations, was the constant and free maintenance of the Suez Canal; and it was, he believed, well-known that all the Powers of Europe would be willing to combine with us, and with the French company and with France, for the purpose of declaring that under no conceivable circumstances should any Power, or combination of Powers, be permitted to interfere with it. The anti-Russian feeling of this country, Mr. Bright ascribed to "an ignorant and in some quarters a malignant jealousy of Russia." There was, he believed, no nation which had been in its position more friendly to this nation than Russia; there was no nation on the continent of Europe to whom we were able to do less harm than we were able to do to Russia. India was in no jeopardy from Russia; but if they persecuted the people of India that we ran great hazard

from the advances of Russia, our enemies in India, if they wished to escape from the government of England, would turn naturally and inevitably to Russia as the Power that can help them. The history of this country with regard to Russia in connection with India was one of unbroken amity, and he was sure that that unbroken amity might be secured if we could get rid of the miserable jealousy that affected us. Mr. Bright expressed a hope that the nation would not allow itself to embark again in war for any "cunning phrase," such as "British interests." He concluded by saying:—

Whatever may be the difference of opinion, I think this is conclusively proved, that the vast bulk of all the opinion that is influential in this country on this question leads to this, that the nation is for a strict and rigid neutrality throughout this war. (Loud cheers.) It is a painful and a terrible thing to think how easy it is to stir up a nation to war. (Hear, hear.) Take any decent history of the country from the time of William III. till now—for two centuries, or nearly so—and you will find that the wars have always been supported by a class of arguments which after the wars were over the people found were arguments they should not have listened to. (Cheers.) It is just so now; but, unfortunately, there remains the disposition to be excited on these questions. Some poet, I forget who, has said,—

"Religion, freedom, vengeance, what you will,
A word's enough to raise mankind to kill;
Some cunning phrase, by faction caught and spread,
That guilt may reign, and wolves and worms be fed."

Yes, "some cunning phrase, by faction caught and spread"—like the cunning phrase of "the balance of power," which has been described as a ghastly phantom which the Government of this country has been pursuing for centuries, and has never yet overtaken—(a laugh)—"some cunning phrase," like that we have now of "British interests." (Cheers.) Lord Derby said the wisest thing that has been uttered by any member of the Administration during the discussions on this war when he said that the greatest of British interests is peace. (Loud cheers.) A hundred—aye, far more than a hundred—public meetings have lately said the same; and in millions of households men and women have thought the same. (Cheers.) To-night we shall say again to this wise declaration. (Loud cheers.) I am delighted to see this grand meeting in this noble hall. (Cheers.) This building is consecrated to peace and to freedom. (Cheers.) You are here in your thousands, representing the countless multitudes outside. May we not to-night join our voices in this resolution—that, so far as we are concerned, the sanguinary record of the history of our country shall be closed, that we may open a new page, on which shall henceforth be inscribed only the blessed message of mercy and of peace? (The right hon. gentleman sat down amid loud and vehement cheering.)

After a short address from Mr. Muntz, M.P., Mr. Chamberlain, M.P., who was received with loud cheers, followed. He attributed the uneasiness which existed in the country to distrust of the intentions of the Prime Minister, whose policy was to juggle into war. The powder was to be brought a little nearer to the candle, and then an accident would do the rest. A spark would fall, and the desired explosion would ensue. In such circumstances it was of no use to pass general resolutions in favour of neutrality and non-intervention; but it seemed to him to be the duty of every Englishman to go a little beyond the immediate interest of the moment and to consider, if he were not a peace-at-any-price man, and he (Mr. Chamberlain) was not, to consider whether he would place any limit upon his neutrality, and up to what precise point he was determined that this country should not be dragged into war. If he thought our Indian Empire were in danger, he for one would fight for it; he also agreed that the Suez Canal must be protected; but he demurred altogether to the idea that it was to our interest as Englishmen that Constantinople should remain permanently in the hands of a weak Power that had not even an idea what good government meant. He did not think, however, there was any fear that Russia would permanently occupy Constantinople, for Germany and Austria would object to it; but it was probable that Russia might ask for the freedom of the Dardanelles, and he could not see why our equanimity should be disturbed by such a request. If we were going to contend that no great Power should approach within a thousand miles of a line, real or imaginary, between this country and our Indian possessions, we should have our hands full; and there was no Power in the world that the establishment of such a principle as that would hurt more than the Power which had its hand at the throat of every sea—England herself. Mr. Chamberlain also said that it seemed to him that the true heirs of the Turks at Constantinople were the Greeks, and that to restore to them their ancient capital would be a policy which it was desirable English statesmen should constantly keep in view. If the Government were waiting for instructions they had got them now in the opinion which had been elicited throughout the country. (Applause.) And we had a right to ask for a final and authoritative declaration that it would be guided by this opinion; or, failing that, we were entitled to refuse to vote one additional man or one extra penny until, at all events, an appeal had been made to the nation, and its opinion had been asked and its consent had been finally obtained. (Loud cheering.)

Mr. R. W. Dale, M.A., moved, and Mr. Collings seconded, the following resolution, which was carried unanimously:—

That this meeting protests against any course tending to draw England into the conflict with Russia on behalf of Turkey; and expresses the earnest hope that, in any negotiations in which this country may be called upon to take part, the interests of the Christian population of Turkey should be steadily kept in view.

While the members for Birmingham were speak-

ing at the Town Hall thousands could not get in. A platform, lighted by torches, was ready in the space outside, and a large meeting was held. In addition to the main resolution adopted inside the hall, the following was passed by acclamation outside:—

That this meeting protests against any increase of military expenditure, as it would aggravate the distress under which the country is now suffering; and might be considered by other nations as a threat of war.

Arthur O'Neill, the chairman, denounced the cruelty of Governments who made troubles abroad the pretext for plundering the people at home. Joseph Arch spoke with telling effect; he said, "No wonder trade is bad, for the upper classes have drained hundreds of millions of money from the sweat and toil of the people, and have sent it out of the country to rebel slave owners in America and corrupt despots in Turkey."

THE DISTRESS IN SOUTH WALES.

Mr. Richard, M.P., left London for Merthyr, on Friday, in order to ascertain personally the depth and extent of the distress in that town and neighbourhood. On Monday, at his request, there was a special meeting of the Relief Committee. The attendance included representatives of all shades of religious thought and political opinion. The Rev. John Griffith, rector, who presided, remarked that, taking 60*l.* as the total contents of fifty unopened letters, the Starving Children Fund might now be said to amount to over 2,900*l.* Messrs. Watts and Co., Manchester, had also sent 100*l.* for the alleviation of the distress in South Wales. As he was to a certain extent bound to maintain the indigent children for a number of weeks, or perhaps months, he asked the committee to set aside a sum for that purpose. Mr. Richard said that before coming down he was a little perplexed by the contradictory accounts which reached him as to the prevailing indigence, but he had now no doubt as to the reality, and the extent, and the severity of the distress. They had the testimony of all those classes of persons who came most directly into contact with the great body of the people, and who, therefore, were the most competent to give trustworthy evidence, that whilst they had known very hard times in Merthyr before, they had never known such times as these. A house-to-house visitation which he had made on Saturday afternoon enabled him to personally endorse that sentiment. He had never witnessed indications of such distress and destitution. He found house after house stripped of every symbol of furniture; in most of the sleeping rooms there was not a scrap of anything except loose flock, or straw, or rushes, on which the occupants had to sleep, with a few dirty sacks or rags to cover them. In some instances there was nothing in the shape of covering of any description to put over the poor children at night, and in many of the houses there was no food whatever; and he was bound to say that in the midst of all this suffering there was, with one exception, no begging. Mr. Richard went on to say that when he had first been made aware of the existing destitution he had felt that he must do something to mitigate it, and that he had accordingly written to the various religious newspapers, with the constituents of which he fancied that he had some influence, and finally to the *Daily News*. In his case, as in the case of the worthy rector, the response made was far beyond his expectations. The money came pouring in so rapidly that he found it difficult to reckon up the amount, but he could say confidently that his fund very considerably exceeded two thousand pounds. (Loud applause.) That fund, however, was not for Merthyr alone, but it was for Aberdare and South Wales as well, for he had been apprised of great distress in other parts of Glamorganshire, and especially in Monmouthshire. In conclusion, Mr. Richard said that he proposed to allot for the parish of Merthyr and the adjacent village of Cefn eight hundred pounds out of the funds entrusted to him, and to hand the same over to the committee. He hoped that the ladies of the district would be invited to organise themselves and co-operate with the committee in the work of providing clothing so that the money might be spent to the utmost advantage as to material and make. The Rev. J. Griffith said that he had received a large number of parcels of clothing. He had had them carted to a cottage, but it was too small to contain them, and he asked the Catholic priest's permission to remove them to some school, and permission was at once accorded. Mr. Richard remarked that he had also had offers of large quantities of clothing. A parcel was then on its way to Merthyr. As a proof of the undenominational character of the soup kitchen movement, the rector said that a hundred Roman Catholic children attended at each of the soup dinners. Mr. Richard's proposal was accepted, and his name was added to the relief committee. The fund was ordered to be banked as a separate account, and called the clothing fund. A vote of thanks to Mr. Richard for visiting the place was cordially carried. Mr. Richard, on responding, expatiated on their profound indebtedness to the English public for their munificent liberality. At his suggestion, the following resolution was passed by acclamation:—

That the meeting desires to record its grateful acknowledgment of the generous response that has been made by the public of England and Wales to the appeal on behalf of the destitute of South Wales, and especially by the eminent service rendered by the public Press

is giving publicity in their columns to the facts of the case.

In the afternoon Mr. Richard visited Aberdare.

Epitome of News.

The Duke of Connaught, the Crown Prince of Austria, and Sir Stafford Northcote have been on a visit to the Queen at Osborne.

The Court Circular contains an expression of Her Majesty's deep regret at the receipt of the intelligence of King Victor Emmanuel's death.

The Prince of Wales arrived at Hamilton Palace on Sunday morning on a visit to the Duke and Duchess of Hamilton. In the forenoon he attended service in the Episcopal Church, and later in the day drove up to Marytown Farm, and inspected Mr. Drew's famous Clydesdale stud. Prince Louis Napoleon was one of the party.

The announcement that the Prince of Wales would arrive at Hamilton on Sunday morning was a cause of great relief to the "Glasgow Working Men's Protestant Association," and they sought to induce His Royal Highness to change the day set apart for the journey, in order that he might avoid a "violation of the Sabbath." The Prince replied that inasmuch as he should arrive at the palace very early, and pass the rest of the day in retirement, he could hardly be considered as a Sabbath-breaker.

The Crown Prince of Austria has gone down to Hamilton to meet the Prince of Wales, and spend two days in hunting.

The Earl of Roden left on Friday night for Rome to represent Her Majesty at the funeral of the late King of Italy. The Earl of Roslyn will represent the Queen at the marriage of the King of Spain.

A Cabinet Council was held on Saturday, at which all the Ministers were present. The Council sat two hours and three-quarters, an unusually long time. Another Cabinet Council was held on Monday.

The Riband of the Order of the Thistle, at the disposal of the Premier by the death of Lord Kinaird, is to be conferred on Sir Thomas Gladstone, eldest brother of the ex-Premier.

At a private meeting of the Home Rule members in Dublin, on Saturday, it was agreed, on the motion of Mr. Butt, seconded by Mr. Parnell, "That it appears desirable that an amendment should be proposed to the address in answer to the Queen's Speech, to the following effect:—Humbly to represent to Her Majesty that in the opinion of this House it is of importance that all matters in the Government of their country of which the Irish people have reason to complain should be immediately considered by Parliament with a view to their redress."

The Home Secretary has refused to see a deputation who desired to ask for the release of Arthur Orton.

The Lord President of the Council has consented to receive a deputation on the subject of the proposed spelling reform on Friday next. About 130 school boards have concurred in the request for a royal commission to inquire into the advisability of a reform in our present method of spelling.

Mr. George Cruikshank has been suffering for some days from a severe attack of bronchitis, but is now considerably better. He is in his eighty-sixth year.

On Saturday a new Board School in Portman-place, Globe-road, Mile-end, was thrown open for the inspection of the public, and on Monday it was open for the admission of children. The building will accommodate 1,200 children.

The four released Fenian prisoners, Charles Macarthy, Thomas Chambers, John O'Brien, and Michael Dewitt, reached Dublin on Monday evening. Their arrival was witnessed by a vast crowd of people, and the streets of Dublin were crowded. On landing at Kingstown, the late prisoners were presented with an address of welcome.

The persistent attempts of Mr. William Cobbett to obtain the release of the Claimant by means of a writ of *habeas corpus* have come to an end in a startling manner. Mr. Cobbett had a case on the list in the Appeal Court against Mr. Justice Lopes—one of a series he has lately brought against the judges—and on Saturday morning he was passing along the central hall at Westminster when he staggered and fell, and a few minutes afterwards a surgeon pronounced him to be dead.

The papers announce the sudden death at Bromley of Mr. Edward Wilson, the founder, principal proprietor, and for some years the editor of the *Melbourne Argus*. Of late Mr. Wilson has been a resident in England.

The Manchester City Council have resolved by a majority of 48 against 3 to apply to Parliament for authority to obtain a water supply from Lake Thirlmere. The scheme will cost at least 3,725,000*l.*, and the work will take five years to complete. The bill is unopposed.

The Bank rate was reduced on Thursday from 4 per cent., to which it was lowered on Nov. 29 last, to 3 per cent.

On Saturday a disastrous fire broke out on the premises of Messrs. Crocker, Sons, and Co., calico printers and warehousemen, Watling-street and Friday-street, near to Cheapside, London. A large range of buildings, containing valuable property, was entirely gutted. The damage is roughly estimated at 200,000*l.* It is supposed the fire was caused by the overturning of a lamp which a work-

man had been using. The man it seems is missing, and, it is feared, has perished.

On Thursday afternoon a gentleman, whose name, from letters found upon him, appears to be J. W. Stevens, committed suicide by throwing himself from the Whispering Gallery of St. Paul's Cathedral on to the stone pavement below. When picked up life was extinct. It is stated that the deceased resided at Peckham.

The following resolution was passed unanimously at a meeting of the Central Association of Master Builders of London held last week:—"That the state of the building trade does not warrant any increase in the present rate of wages, nor are the committee prepared to recommend any reduction in the hours of labour, and therefore see no advantage in the proposed conference." The masons now employed at the Law Courts number 270 Germans and fifty Englishmen. Over sixty Germans are employed elsewhere in London, and sixty Americans and Canadians.

The desertions from the army during the year 1877 reached the total of 7,500.

About twenty deaths from smallpox have occurred at Harwich during the past fortnight. Vaccination has been carried on with excellent results. The disease has also appeared at Ipswich. It is believed to have spread to this latter town from Harwich.

Thirty-four British and foreign wrecks were reported during the past week, making a total of fifty-five for the present year, or a decrease of ninety-two as compared with the corresponding period of 1877.

Since the 1st of January nearly one hundred local boards in Ireland have adopted petitions in favour of Professor Smyth's Sunday Closing Bill.

The late Lady Gonum has left 15,000*l.* to found scholarships at Keble College, Oxford.

The cotton spinners of the Wigan district resolved yesterday to give notice of a reduction of 5 per cent. in wages. About 12,000 operatives will be affected by the change.

The works in connection with the removal of Temple Bar were completed on Monday with the exception of the south arch abutting upon Messrs. Child's bank, and it is intended that this portion of the structure shall remain until the bank buildings are shored up. This is to be done in the course of a few days, after which the arch will be removed, when the whole of the old structure will have been cleared away.

A meeting of delegates from vestries and district boards was held in Finsbury on Tuesday, at which resolutions were passed protesting against the expenditure of the London School Board, and declaring that the board is burdening the rates with the education of children who, if proper means were adopted, would be educated in voluntary schools.

Mr. Albert Spicer has been returned at the head of the poll, by a large majority, at the election for the Woodford School Board.

Advices from the Cape state that the Chief Councillor of Krali has given himself up, and that Krali is endeavouring to make terms with the British authorities, who, however, insist upon his unconditional surrender.

It is rumoured at Havana that General Martinez Campos intends to declare a month's truce, in order to invite the insurgent leaders to a peace conference.

The details of the loss of the steamer *Atacama* at Copisaco, south of Caldero, near Valparaiso, show that more than 100 lives were lost. Twenty-three persons were saved from the wreck.

It is reported that the unfortunate Empress Charlotte of Mexico, who has so long been demented, is now dying.

It has come out in Paris that one of the authors of the Socialist programme, with which M. de Fourtou worked at the late election, was a man in the pay of the police!

An hospital, to be served by female physicians and surgeons, is to be established in the course of the present year at Berlin.

A Berlin despatch states that the home politics of Prussia are once more at a standstill, owing to the serious indisposition of Prince Bismarck, and that the negotiations for the reorganisation of the Ministry will not be resumed until the Chancellor's return to Berlin.

The *Times* correspondent at Calcutta states in his weekly telegram that the reports from the famine districts in Madras show progressive improvement. The *Pioneer* says that as a consequence of the apprehension of famine in the North-West a complete scheme for a provincial network of cheap railways has been devised, which, though within the scope of the famine relief works, is also in its entirety a grand provincial project.

A despatch from Melbourne, of yesterday's date, says:—"The deadlock has resulted in wholesale dismissals of civil servants, heads of departments, judges, magistrates and coroners. The Legislative Council reassembled yesterday, but the Government refuses to proceed with public business. The Assembly stands adjourned till Feb. 5."

A telegram to the *Daily News* says that great excitement prevails among the native population of Alexandria. Hundreds of men are taken forcibly as soldiers for the expedition for the suppression of slavery on the Nile. A gentleman lately from Upper Egypt counted twenty-three boats between Assiout and Cairo laden with slaves. The men were tied together on the deck, and the women and girls in the cabins.

Mr. H. M. Stanley arrived at Marseilles on

Sunday from Italy. At Rome Mr. Stanley was presented on Friday night with the Victor Emmanuel Gold Medal of Merit—inscribed, "To Enrico Stanley, the intrepid African Explorer"—by Signor Correnti, President of the Italian Geographical Society. It was accompanied by a sealed letter from the late King Victor Emmanuel, which when opened was found to contain flattering appreciations of the many geographical discoveries and services rendered to humanity and civilisation by Mr. Stanley.

The royal marriage takes place at Madrid on the 23rd. The papers of the capital express warm praise of the disinterested feeling manifested by the Infanta Mercedes in relinquishing the annual allowance from the Spanish Treasury to which she would be entitled as Queen of Spain. The young Princess refused to accept an allowance, not wishing to increase the sacrifices imposed upon the taxpayers, in order to re-establish an equilibrium in the national finances. Her Highness's decision when announced by the Government in the Cortes was received with loud applause.

Miscellaneous.

EMPLOYERS AND EMPLOYEES.—One of those gatherings which mark the interest taken by some of our large firms in catering for the amusement and instruction of their employees took place on Monday evening at Messrs. Ottmann and Co.'s, the well-known house-furnishers, of Hampstead-road, in connection with the mutual improvement society and library established on the premises. On that occasion, a lecture was delivered to an audience of about 500 in one of the large show-rooms, by the Rev. Canon McCosnell Hussey, entitled "Fire-sides," which, as the title indicates, is peculiarly adapted to the present season, and was heartily appreciated by all present.

BRITISH INDIA.—A statistical abstract relating to British India presented to Parliament was recently issued. It appears that the area under British administration is 909,334 miles, with a population of 191,065,445. The native States comprise 573,052 miles, and a population of 48,233,978. Including the French and Portuguese possessions, the total area of all India is 1,484,150 square miles, with a population of 239,978,593. Of the 191,000,000 inhabitants of British India, the religious denominations are given as follows:—Hindus, 139,842,890; Sikhs, 1,174,436; Mohammedans, 40,867,125; Buddhists and Jains, 2,332,851; Christians, 807,682; others, 5,417,304; and "religion not known," 532,227.

THE RIGHTS OF MISTRESS.—At the Rancorn County Court on Tuesday, a claim was brought by a discharged servant for alleged wrongful dismissal. The plaintiff was a cook, and she had resented the "intrusion" of her mistress into the larder by using personal violence and much insolent language. She said she had lived in Liverpool and Manchester, and never had a mistress who presumed to enter the larder—"in fact, no lady would do such a thing." The judge of the county court promptly dismissed the claim for wages, and in commenting on the position taken up by the plaintiff, remarked that "a household would be intolerable if such a state of things were to be permitted to exist."

OBELISK'S NEEDLE.—On Friday night Mr. John Dixon delivered a lecture on "Our Egyptian Obelisk," at Stratford. Describing the plan which would be adopted for raising the Obelisk when it had been safely towed into the Thames, the lecturer said that having had its outside trappings removed, the ship would be bodily rolled on to a previously-erected stage, composed of huge beams, and by means of hydraulic presses and jacks would be gradually raised to the height of the parapet of the Embankment. It would then be rolled on to another stage prepared on the other side, and thus gradually lowered into the road. The *Anglia*, 140-horse power, one of the largest and most powerful of the Channel tugs, has reached Farnol. The owner of the *Anglia* has contracted with Mr. Dixon to bring the Obelisk safely to her moorings in the Thames for £500. Should all go well, as everybody will hope, the Needle's arrival in the river may be looked for within the week.

THE TONIC SOL-Fa MOVEMENT.—The number of certificates in music issued by the Tonic Sol-fa College during 1877 was:—Elementary, 6,573; intermediate, 1,667; members', 234; and advanced 40, besides others in composition, &c. Mr. Evans, Music Instructor to the London School Board, has now 1,200 pupil-teachers assembling at ten different centres for the purpose of learning the system. The school boards of the chief provincial and Scottish towns have also adopted the system, which is increasingly used by philanthropic societies and at foreign mission stations. At the recent examination at Cambridge Mr. H. Fisher, a member of the council of the Tonic Sol-fa College, graduated Mus. Doc., and Mr. D. Jenkins, also a member of the college, graduated Mus. Bac. Great efforts are being made to collect money this year to build the college at Forest Gate. The demand for trained teachers of the system is greater than ever, and the college will supply it. The annual gathering of teachers and students of the system has just been held in London, and was marked by much enthusiasm.

THE LONDON SCHOOL BOARD reassembled on Wednesday after the Christmas recess. On the motion of the Rev. J. Rodgers, it was resolved "that the Board should procure, if possible, a cer-

tificated copy of the entry of birth of every child who was upon the roll of any public elementary or other certified efficient school in the metropolis at the close of last year." A discussion arose respecting the "Truant School" which the Board is establishing, and which the Home Secretary has agreed to licence as an "industrial school" under the Industrial Schools Act, for the detention for short periods of children who are found to be "habitual truants." Mr. J. A. Pictou, the chairman of the Truant School Committee, moved that a medical officer should be appointed at a salary of 30*l*, the gentleman named for the office being a resident in the district. The appointment of the officer was, it was stated, necessary under the rules. Mr. Incraft contended that the Truant School was not an "industrial school," and moved that the appointment of the medical officer should be deferred. He remarked that the medical officer was perhaps to be appointed to see that the "discipline" inflicted by the "discipline master" was not too much. He declared that he would endeavour to get up a society to protect the children before the magistrate, so as to prevent the Truant School, so far as he could, from having any tenants. Only four members voted for the amendment, and the original resolution was carried.

PROFESSOR HUXLEY ON COMPETITIVE EXAMINATIONS.—Professor Huxley has an article in the *Fortnightly Review*, in which he says:—"The educational abomination of desolation is the stimulation of young people to work at high pressure by incessant competitive examinations. Some wise man (who probably was not an early riser) has said of early risers in general, that they are conceited all the forenoon and stupid all the afternoon. Now, whether this is true of early risers in the common acceptance of the word or not, I will not pretend to say; but it is often too true of the unhappy children who are forced to rise too early in their classes. They are conceited all the forenoon of life and stupid all its afternoon. The vigour and freshness, which should have been stored up for the purposes of the hard struggle for existence in practical life, have been washed out of them by precocious mental debauchery—by book gluttony and lesson-bibbing. Their faculties are worn-out by the strain put upon their callow brains, and they are demoralised by worthless, childish triumphs before the real work of life begins. I have no compassion for sloth, but youth has more need for intellectual rest than age; and the cheerfulness, the tenacity of purpose, the power of work, which makes many a successful man what he is, must often be placed to the credit, not of his hours of industry, but to that of his hours of idleness in boyhood. Even the hardest worker of us all, if he has to deal with anything above mere details, will do well, now and again, to let his brain lie fallow for a space. The next crop of thought will certainly be all the fuller in the ear, and the weeds fewer."

ANOTHER POMPEII.—A correspondent of the *Times* writes:—"Considerable interest has been excited among the archaeologists of Southern Italy by reports of a late remarkable discovery. This was nothing less than the disinterment of another Pompeii. The scene is in the neighbourhood of Manfredonia, on the Adriatic coast, about 140 miles north-north-west of Brindisi, in the low-lying ground which stretches from the foot of Monte Gargano to the sea; and the ancient city which has been revealed is Sipuntum. Already the discoveries have brought to light a Temple of Diana and a colonnade about 65*ft*. long, and have partially explored an underground necropolis which seems to be about 40*ft*. or 45*ft*. square. A portion of the inscriptions and numerous interesting objects which were found have been already deposited in the National Museum at Naples, and the Italian Government has given the requisite instructions in order that extensive explorations shall at once be carried out in a proper manner. The disappearance of Sipuntum was not owing to showers of volcanic ashes, similar to those that buried its Neapolitan sisters, but to a sinking of the site on which it stood, the effect, probably, of successive earthquakes. It was a lucky fate, for to it we owe its preservation in its present state. The depression has been so great that the ancient buildings now lie at an average depth of twenty feet below the level of the surrounding plain. A portion of the existing town of Manfredonia is built over the remains of ancient Sipuntum, exactly as Dr. Schliemann found one town superimposed over the yet existing remains of another at Hissarlik. Sipuntum was originally a Greek colony of unknown date. Tradition, as in the case of many other ancient cities of Apulia, attributed its foundation to Diomedes. It was old when the Romans resettled all that country after the second Punic War."

THE TEMPERANCE MOVEMENT.—On Monday evening a very largely-attended meeting was held at the business premises of Messrs. I. and R. Morley, Wood-street, E.C., "to confer as to the importance of promoting temperance in the City houses." The chair was occupied by Mr. S. Morley, M.P., who was supported by Messrs. C. Leaf, G. Williams, R. Davies, the Rev. S. Paterson, M.D., Mr. Rae, the secretary of the National Temperance League, Mr. Raper, secretary of the United Kingdom Alliance, the Rev. Lloyd Harris, and other gentlemen interested in the cause of temperance. The chairman, in opening the proceedings, said their object was one which he believed to be closely identified with the interests of the young men in the City of London. The subject of temperance he believed to be of growing importance. Speaking broadly, he was prepared to express the opinion that there was

nothing standing so distinctly in the way of the progress of the people as drink. He saw no chance of getting a substantial remedy without legislation on the subject. To young men especially he was prepared to say that, wherever the taking of drink came to be an appetite—where drink was taken because it was pleasant—there was danger. As a Nonconformist he was pleased to testify to the great services which the Church of England was rendering to the cause of temperance; and he wished Nonconformist ministers were as ready and anxious to take their part in this work. He then referred to the evidence given before the Lords' Committee, and expressed, in conclusion, a hope that young men in the City would join the proposed association. Messrs. Leaf, Davis, Williams, Dr. Paterson, and other gentlemen subsequently addressed the meeting, pointing out the manifold evils of intemperance, and urging the advantage of total abstinence; and reference was also made by Dr. Paterson to the opinions of Sir W. Gull, Sir Henry Thompson, and Dr. Richardson against alcoholic beverages. Mr. Tasker energetically urged that temperate drinkers might be met half-way, and not excluded from the proposed association; but the chairman, in reply, said their object was specific in favour of total abstinence. A hearty vote of thanks to the chairman terminated the proceedings.

Gleanings.

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

An old gentleman in Virginia bought himself a residence near the burying-ground, "so as to have quiet neighbours, who'd mind their own business."

"At what age were you married?" asked she, inquisitively. But the lady was equal to the emergency, and quietly responded, "At the parsonage."

It is stated that the planet Venus can at present be seen in full daylight by the unaided eye. The planet is due south about three o'clock in the afternoon, when its altitude is about 30 degrees.

A minister having preached a very long sermon, as was his custom, some hours after asked a gentleman his candid opinion of it. He replied that "twas good, but it had spoiled a goose worth two of it."

BOOKING AN ACCOUNT.—A would-be-fashionable lady has discontinued a custom originated by her of having visitors write their names in a book in the hall in the event of her absence. A supposed visitor came, in fact, to collect a bill of long standing, and wrote in the book "is sorry Mrs. — didn't leave the amount as she agreed."

BAD NEWS FOR MR. GLADSTONE.—A tree-felling machine, patented by Messrs. A. Ransome and Co., of Chelsea, was tried yesterday on the Roupell Park Estate, Tulse-hill, when several trees were successfully felled. The machine is a saw driven by steam power, and it cuts the timber close to the ground. An elm, 2*ft*. 9*in*. across the cut, was felled in less than four minutes, and another, 22½ inches in diameter, in a minute and a half.

YANKER ADVERTISING.—A recent experiment at Boston, U.S., reveals a novelty in the advertising way. During the performance of Faust, at the Opera in that city, in the famous scene where Mephistopheles takes the doctor to see Marguerite spinning, a splendid sewing-machine replaces the conventional spinning wheel, whilst, to complete the anachronism and the triumph of the advertiser, a shower of handbills descends upon the audience, announcing the latest invention in the variety of the double-thread machine.

MARRIAGE IN A POLITICAL CRISIS.—A couple were married in Georgia by a justice of the peace. Unto the man he said:—"Sir, will you have the beloved woman you hold by the right hand in the name of the State of Georgia, Cobb county, and the new Constitution, whether to be adopted or not, to be your lawful wedded wife?" And to the woman he said:—"Madam, will you take this man to be your lawful husband under the Constitution of the United States and the Constitution of the State of Georgia, no matter who is President?"

A MISER'S PRESENT.—A noted miser who felt obliged to make a present to a lady entered a crockery-store for the purpose of making a purchase. Seeing a statuette broken into a dozen pieces, he asked the price. The salesman said it was worthless, but he could have it for the cost of packing in a box. The miser directed it to be sent with his card to the lady, congratulating himself that she would imagine that it was broken while on its way to her. He dropped in to see the effect. The tradesman had carefully wrapped each piece in a separate piece of paper—tableau!

VESSELS OF IRIDESCENT GLASS have during the past year filled the windows of our shops and the decorated saloons of art and "culture." The process for preparing them appears to have been devised by M. L. Clemandot, who has patented his method in France, England, and America. He submits the vessels to the action of diluted hydrochloric or sulphuric acid, under a pressure of from two to six atmospheres, and produces in this way the effect of the decomposition of light from thin films which in the ordinary court of things results from the "weathering" action of time on glass.—*Academy*.

SOMETHING LIKE A SPIDER.—A spider in Java, says the *Gazette de France*, where all the insects are enormous, has a body as large as a sparrow's. As a rule it feeds upon the monster ants which inhabit the tree-trunks in myriads. But sometimes it

attempts nobler prey. A sportsman recently saw one, which had seized, and was devouring, a young parrot, have a duel with its mother that was for a while doubtful. In fact, the bird at first was almost overcome, but by a lucky stroke it pierced the body of its adversary, and both fell to the ground together, the spider still clasping its victim. The looker-on released the parrot by crushing the spider with the butt-end of his rifle.

"A GIFT HORSE."—The *Theatre* states that a Russian Prince, *fanatico per la musica*, ordered a splendid necklace and earrings of a St. Petersburg jeweller, with the intention of presenting them to a celebrated *prima donna* on the occasion of her benefit last month at the Imperial Opera. The *prima donna*, hearing of this, called on the jeweller and inspected the jewellery. It was not to her taste, and she required several alterations to be made. The jeweller promised to consult his employer. The benefit was held, but the jewellery was not forthcoming. The Prince had reserved the necklace and earrings for some less exacting recipient, and the *prima donna* was left to meditate on the homely wisdom of the proverb, "You should not look a gift horse in the mouth."

THE RECTOR OF MERTHYR AND HIS DINNER.—On Saturday week the rector, being in town, had undertaken to order the Sunday dinner, but being deeply engrossed in the business of providing dinner for the half-starved children, the circumstance that they must also dine at the rectory escaped his memory. Towards midnight he and the family generally were recalled to a sense of the seriousness of the position by the appearance of the cook, who announced that "the meat had not come." The conscience-stricken rector was obliged to confess that he had not ordered it, and blank despair fell upon the household in prospect of passing Sunday without dinner. Scouts were sent out in search of provision, but apparently the only thing left in Merthyr in the shape of meat was a few sausages. Though sausage, regarded as a joint, is scarcely satisfactory, there were circumstances connected with the episode which made the dinner pass off cheerfully. There were doubtless many reverend gentlemen who had a better dinner on Sunday; but few could have sat down to a sausage with the consciousness of having done such a fine week's work.—*Mayfair*.

SONNET ON WHITTIER.—The following fine sonnet on J. G. Whittier, by Mr. H. Stoddart, was read at the recent dinner given to the poet at Boston on his birthday. It is published in a corrected form by the *New York Independent*:—

TO JOHN GREENLEAF WHITTIER, ON HIS SEVENTIETH BIRTHDAY.

Long have I known in books this Friend of Friends,
Our Quaker Poet whom we feast to-night;
Whose life hath been a battle for the right,
Fought out for public good, not private ends.
By me to him, his old-time hater sends
Greeting and love—I represent the South;
She puts her heartiest words into my mouth,
And through a Democrat makes she amends.
Brave Whittier, whom I never met till now,
Accept my homage for thy honest song;
Receive a winter chaplet for thy brow—
Oh! may that brow, time-honoured, wear it long!
New England prides herself on manly men,
And much on thee, true follower of Penn.

FANCY GOODS OF ENGLISH MANUFACTURE.—It is pleasing to find that England holds her own against the keen competition of foreigners in these articles, the demand for which at this time of year is enormous. We are told that Cadbury's, the makers of the celebrated Cocoa Essence, have sent out nearly two millions of their exquisite little boxes of Chocolate since June; and they will form a welcome present to many of our children during the coming Christmas festivities.

Births, Marriages, and Deaths.

MARRIAGES.

MILLARD—DALGLEISH.—Jan. 10, at Hare-court Chapel, Highbury, by the Rev. W. M. Statham, Joseph Sewell Millard, of Finsbury, eldest son of the late Rev. B. Millard, to Bessie, eldest daughter of J. D. Dalgleish, Esq., of Highbury.

BARRAN—MILTON.—Jan. 10, at South Cliff Church, Scarborough, by the Rev. R. Balgarnie, John Barran, Esq., M.P., of Chapel Allerton Hall, Leeds, to Eliza, widow of John Milton, Esq., Park Lea, Scarborough.

DEATH.

STEVENS.—Oct. 8, at sea, John Seddon Stevens, late of Chesham College, only son of Thomas Stevens, of Matlock, aged 26.

CHILDREN TEETHING.—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, is used only on the gums, contains no narcotic, and gives immediate relief. Of all chemists, 2*s*. 9*d*. per bottle.

HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism or Neuralgic Affections.—No diseases are more frequent, painful, or difficult to cure than these. From their attack no tissue of the human body is exempt, no age, sex, or calling secure. It is a blessing, however, to know that all these sufferings may be completely and expeditiously subdued by Holloway's remedies. The Pills much assist in banishing the tendency to rheumatism and similar painful disorders. Whilst the Ointment cures the local ailments, the Pills remove the constitutional disturbance and regulate the impaired function of every organ throughout the human body. The cure is neither temporary nor superficial, but permanent and complete, and the disease rarely recurs, so perfect has been the purification performed by these searching preparations.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a puff of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPE & Co., Homoeopathic Chemists, London."

CHILBLAINS.—Instant relief and cure by using "Dredge's Heal All." Of all chemists, at 1s. 1½d. a bottle.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

PERFECTION.—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyllo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it turns in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

Advertisements.

BENNETT,
65 & 64,
CHEAPSIDE.

BENNETT'S
GOLD PRESENTATION
WATCHES
WATCHES,
FROM £10 TO £100.

TO CLOCK
PURCHASERS.
JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

NORWOOD ORPHAN SOCIETY, for the TRAINING UP OF BEREAVED CHILDREN IN CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Hon. Treasurer, F. J. Lee, Esq., 79, Mark-lane, E.C.; or the Hon. Secretary, Rev. G. T. Coster, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

NATIONAL INSTITUTION for DISEASES of the SKIN,
227, Gray's-inn-road, King's-cross, London, W.C.
Established 1864.

Physician—Dr. Barr Meadows, 47, Victoria-street, S.W.
Free to the necessitous; payment required from other applicants.

£1. TEETH.—PAINLESS DENTISTRY. £1.

The Upper or Lower Set of 14 pure Mineral Teeth, warranted for mastication, perfect articulation, and will not decay or change colour (no extra charges).

M. E. TOOMEY, Surgeon Dentist,
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HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantile difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUBON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY.—"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1869."

DU BARRY'S FOOD.—CONSUMPTION, Diarrhoea, Cramp, Kidney, and Bladder Disorders.—Dr. Wurser's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supercedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhoea, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURSER, Professor of Medicine, and Practical M.D."

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romaine-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tommaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louise Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

RAILWAY SUNDAY WORK. PRIZE ESSAY.

THE INTERNATIONAL FEDERATION OF LORD'S DAY SOCIETIES OFFERS £120 in PRIZES (the first not to be less than £80) for a Literary Work "On the Sunday Toil of Public Servants, especially on Railways." Full Prospectuses of the competition may be had on application (with stamped addressed cover) to either of the Honorary Secretaries of the English Central Committee of the Federation.

Rev. JOHN GRITTON,
20, John Street, Adelphi, London, W.C.
Mr. CHARLES HILL,
13, Bedford Row, London, W.C.

TO CLERGYMEN, Students preparing for Theological Examinations, and others.—A Jewish Clergyman gives PRIVATE TUITION in Hebrew and Rabbinical Literature.—Address, "Clericus," 45, Arundel Square, N.

MARGATE, UNION CRESCENT.—Mrs. HENRY W. BUTCHER, wife of the Rev. Henry W. Butcher, receives a limited number of YOUNG GENTLEMEN, under Twelve years of age, to board and educate. Terms on application.

MIDDLE-CLASS SCHOOL, BROMLEY-COMMON, KENT, situate Twelve miles from London. Pupils are carefully prepared for the various examinations by resident graduates. Several have passed College of Preceptors, and the South Kensington Science and Art. There are a few VACANCIES. Diet unlimited. Terms strictly inclusive, 28 to 30 guineas.—For testimonials, prospectuses, and views, address Dr. Gayfer.

CLIFTONVILLE, MARGATE.—A high-class PREPARATORY SCHOOL for YOUNG GENTLEMEN.—For terms, &c., address, Miss Newman, Surrey House, Margate.

ORPHAN WORKING SCHOOL.

Senior School, Haverstock-hill; Junior School (Alexandra Orphanage), Hornsey-rose; Convalescent Home, Margate. President—Field Marshal H.R.H. the Duke of CAMBRIDGE, K.G.

Treasurer—John Kemp Welch, Esq., J.P.

A GENERAL COURT of Governors will be held on THURSDAY, the 31st instant, at the City Terminus Hotel, Cannon-street, London, to receive the annual report and the auditor's report, to appoint the several officers and auditors for the year ensuing, and to elect 33 children to the benefit of the Charity—viz., eight girls and 19 boys from the senior list, and three girls and five boys from the junior list.

The chair at the Court will be taken at 11 o'clock; the poll will open at 12 and close at 2 precisely, after which hour no votes can be received.

Persons subscribing before or on the day of election are entitled to vote on that occasion.

JONADAB FINCH, Secretary.

Offices, 73, Cheapside, London, E.C.

ORPHAN WORKING SCHOOL.

As the name of the child WILLIAM CLARKE has been inadvertently omitted from the senior list of candidates on the polling papers for the election as above on the 31st inst., Governors and subscribers who desire to VOTE for this case are hereby informed they may do so by writing across their proxies as follows:—"I desire to vote for the case of William Clarke, number 83a on the senior list," and initial the same.

By order of the Committee, JONADAB FINCH, Sec.

Offices, 73, Cheapside, E.C.

QUEEN ELIZABETH'S GRAMMAR SCHOOL, MANSFIELD, NOTTS. (Reconstituted).

Head Master Elect—Rev. E. JOHNSON, M.A., formerly Scholar of Trinity College, Cambridge; late Second Master of Christ's College, Finchley.

The New Buildings, comprising large School and Class-rooms, Hostel with Dining-hall, excellent Dormitories, Bath-room, &c., and Head Master's House, erected at a cost of £10,000, are beautifully situated, most commodious, and furnished with best modern appliances.

There are large open and covered Playgrounds, capital Cricket Field, Fives Courts, and Gymnasium.

The School is Modern and Classical. English, French, and German have prominent position in School Course for Boys intended for Business. Extra Classics and Mathematics for Boys going to the University. Special preparation for Professional and Competitive Examinations.

There are two contingent Exhibitions tenable at Cambridge, and numerous others, at School.

The endowment is large, and the charge for boarding in the hostel is very moderate.

Applications may now be made for admission in May, 1878. The examination for entrance is graduated according to age. Due notice will be given of time and place of first examination.

Prospectus, form of application, and paper of information may be obtained at the Offices of Mr. W. Bryan, solicitor, Mansfield, Clerk to the Trust.

Application to the Rev. E. Johnson, Finchley, London, N.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.

This SCHOOL will REOPEN after the holidays on THURSDAY, 17th inst.

Principal—Rev. T. RUDD, B.A.

Treasurer—SAMUEL MORLEY, Esq., M.P.

JOSIAH VINEY, Hon. Sec.

EDUCATION IN SWITZERLAND. PENSIONNAT DE JEUNES FILLES.

Course of French, Elementary Drawing, and general studies in French, and also in English. For extra subjects, Professors from Lausanne, &c. Number of Pupils limited. Terms for a year, including board during holidays, £80, one half in advance; for a school quarter, £20, one quarter always in advance.

Further particulars and references, apply to Meudles, M. e. L. A., Clarens, Canton de Vaud, Suisse.

PREPARATORY SCHOOL FOR LITTLE

GIRLS.—Home comforts and unlimited diet. Especial care taken of delicate children. Terms: Children under twelve, £4 per quarter.—Address, Miss Rids, West Lodge, Silverhill, St. Leonard's-on-Sea.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond.)
Second Master—T. POWELL, Esq., M.A. (Oxon.)
And Seven Assistant Masters.

Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial life. The College, in a most healthy situation, will accommodate 150 boys.

Scholarships varying from £15 to £40 per annum. Complete Gymnastic Apparatus and spacious Swimming Bath.

A PREPARATORY SCHOOL for Little Boys under the care of Mrs. MILNE, with separate building and playground. Terms, from 25 to 40 Guineas per annum.

SCHOOL REOPENS Feb. 1st.

For Prospectus or further particulars apply to the Principal, as above, or to the Secretary,
Mr. ALBERT GOODMAN, Taunton.

PREPARATORY SCHOOL for BOYS. HEATHFIELD ROAD, HANDSWORTH, BIRMINGHAM.

Miss TOLLER will RECEIVE new PUPILS on FRIDAY, January the Eighteenth.

TENBY: THE MADEIRA OF WALES.

GREEN HILL SCHOOL (Boys). ST. MARTY'S HILL SCHOOL (Girls).

Conducted by H. GOWARD, M.A., LL.B. (London), and Mrs. GOWARD, with a large staff of Resident Assistants, English and Foreign.

The Houses, School Premises, and extensive Grounds are excellently adapted for Scholastic purposes. The Establishments are quite distinct, and are beautifully situated within a few minutes' walk of the sea.

BLACKPOOL—MERCHANTS' COLLEGE.

2,900 Merchants' Sons have entered this School. Full prospectus, address—ISAAC GREGORY, F.R.G.S.

HOLT HOUSE SCHOOL, CHESHUNT, LONDON, N.

Professor W. B. TODHUNTER, M.A. (Gold Medalist), University of London, and Fellow of University College, London, formerly of Cheshunt College. Inclusive terms, from 48 Guineas per annum.

For particulars, apply as above.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize-man in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A., (London), First in the First-class at both First and Second B.A. Examinations, ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College. Boys are prepared for the Universities, the Professions, and for Commerce.

Nine Seniors and twenty-six Juniors, out of a school of a hundred pupils, passed the last Cambridge Local Examination, thirteen with honours—one the first Senior in England, who obtained the Syndicate's prize of £12, the Hatherly Scholarship of £40 per annum, and the offer of the Bursarship given by St. John's College, Cambridge, (to which is added £20 a year) to the winner in Greek and Latin.

There is a large swimming-bath on the College premises. For particulars as to scholarships, &c. apply to the Head Master, or to the Secretary, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

WINTER TERM from JAN. 16th to APRIL 15th.

BELMONT, PRESTON ROAD, BRIGHTON.

Principal—Mr. BURCHELL OUGHTON, B.A.

School situated in healthy suburb of Brighton. Principal a Diocesan. In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application.

Referees:—Sir Charles Reed, Dr. Angus, Dr. Allon, Rev. Paxton Hood, Rev. C. E. B. Reed, Rev. C. Bailhache.

VERY DESIRABLE OLD-ESTABLISHED BOARDING SCHOOL FOR YOUNG LADIES, highly distinguished for home comfort nearly 50 years. Excellent masters and great educational advantages. Moderate inclusive terms.—Address, Principal, Histon House, Barnsbury-park, London.**THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD. ESTABLISHED 1831.**

For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.

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W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided. The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal. Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectus, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

ANGLESEA COLLEGE AND HIGH SCHOOL FOR GIRLS, ANGLESEA HOUSE, IPSWICH.

(Established in 1866.)

Principal—MISS BUTLER.

Assisted by Masters and English and Foreign Teachers.

The method of Education adopted aims at securing thoroughness, exactness, and system in study, on the basis of the Cambridge Local Examinations. Senior and Junior Candidates have annually presented themselves from the College since 1866, and with marked success.

The course of study includes—Reading, Writing, Spelling, Arithmetic, Geography, Globes, English History, Literature, English Language, Grammar, the elements of the Natural Sciences, Modern Languages, Mathematics, Algebra, and Latin.

PROFESSORS AND TEACHERS.

Miss BUTLER and Certified Teachers	Bible Study & English Subjects.
Madlle. DUPONT (Parisienne)	French.
Herr FRETORIUS	German Professor.
Dr. J. M. TAYLOR	Science Lecturer.
Miss CAMIDGE	Music Teacher (Professional).
L. NUNN, Esq., Mus. Bac.	Music Master.
Mr. W. NORMAN	Music Master.
L. NUNN, Esq., Mus. Bac.	Singing.
Miss CAMIDGE	Singing and Glee Class (Professional).
Miss BUTLER	Harp.
Miss BUTLER	Drawing and Painting.
Miss WINTER	Frechand and Model Drawing.
Mr. PRATT	Callisthenics.
Mr. PRATT	Private Dancing Class.
Mr. CROSSLEY	Mathematics and Algebra.
MASTER	Latin.

The NEXT TERM will Commence on JANUARY 29.

For fees and further particulars please apply to the Principal.

EDUCATION FOR YOUNG LADIES.

36, HILLDROP ROAD, TUFNELL PARK, LONDON, N.

Principal—The Misses HEWITT.

Assisted by a staff of Governesses, and the following eminent Professors:—

Music	Mr. J. BAPTISTE CALKIN.
French	M. de LAMARTINIÈRE, B.A., LL.B.
German	FRAULIN HOLST.
Drawing	Mr. W. BULTON.
Dancing	Madame DI'IGNONE.
Callisthenics	Professor MUNDAY.
Singing	Mr. W. WINN and Miss V. PHILLIPS (Royal Academy of Music).

The course of Education is such as to prepare the pupils for Public Examinations, which many of them have passed creditably, only one of the Candidates having failed to satisfy the examiners since 1874.

The school year is divided into Three Terms.

The NEXT TERM will commence JANUARY 21.

The Misses Hewitt will be happy to forward Prospectuses, and to give the names of referees on application.

GRANVILLE PARK LADIES' SCHOOL, WOODSTOCK LODGE, BLACKHEATH, S.E.

Principal—Miss INGLEY (Trained and Certificated).

Pupils very successful at the Senior Cambridge Examinations. First-class Masters in daily attendance. Resident Parisienne. The domestic arrangements are those of a first-class private family, and are under the management of Mrs. Ingley, who secures to the Pupils the comfort and freedom of home life. During Mrs. Ingley's long residence in Granville-park, it has never been necessary to call in a medical man to a pupil. References given and required.

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SEPTIMUS P. MOORE, B.A., LL.B., B.Sc. (Lond.), of New and University Colleges,

EDUCATES, as Private Pupils, a few SONS of GENTLEMEN. Equal attention paid to work, health, and comfort. Masters attend for German, French, and Writing. Bournemouth has been selected for its porous soil, milder winters, and cool summer sea-breezes.

The Pupils attend the ministry of the Rev. William Jackson of the Rev. P. F. Eliot, M.A.

Strictly inclusive terms for Pupils under sixteen, £105. Under thirteen, £75.

TERM begins JAN. 22.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

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HEAD MASTER—

RICHARD P. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.L., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

T. T. JEFFERY, Esq., B.A., late Scholar and Prize-man of Peterhouse, Cambridge; 9th Classic in 1877.

ALFRED ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

ARTHUR ERLEBACH, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

LENT TERM commences Monday, the 21st JANUARY, 1878.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTIN, B.A., loc. &c.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principal—The Misses HOWARD.

FIRST TERM, 1878, will begin Jan. 24th.

OXFORD COUNTY MIDDLE-CLASS SCHOOL. (HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. During the past year, 1876-7, all the candidates sent up from the School have passed the Local Examinations. Cambridge Local Examination, Dec., 1876, one Senior and five Junior passed (three in honours and distinguished in four subjects). Oxford Local Examination, May, 1877, one Senior and two Juniors passed (one in II. Class). They passed collectively 107 out of 108 subjects. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

THE OLD GRAMMAR SCHOOL, THAME, OXON.

ESTABLISHMENT FOR YOUNG LADIES.

Conducted by Mrs. P. H. PEARCE (Elders daughter of Mr. J. Marsh, of Howard House School).

Mrs. Pearce has removed to the above spacious house, which is well adapted for school purposes, containing lofty school-rooms, and standing in its own grounds, which consist of large playground, garden, and croquet lawns.

In this School the course of instruction is on the most approved system of modern education, combined with the domestic comforts of a private family. Pupils from this School have successfully passed the Cambridge Local Examinations in honours.

References permitted to parents of present and former pupils. Terms 20 and 22 guineas per annum.

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The NEXT TERM will commence on MONDAY, January 21st, 1878.

Prospectuses may be obtained of the Head Master, the Rev. W. FIELD, M.A.

Parents are particularly requested to send Pupils on the day named.

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amount are RECEIVED by the SUN BUILDING INVESTMENT SOCIETY (Established 1854), at the Offices, 145, Holborn, E.C., on deposit at 5 and on preference shares at 6 per cent. per annum. The business of the Society consists exclusively in making advances on Freehold or Leasehold property on Mortgage repayable by instalments, and it therefore offers to investors a medium for obtaining a remunerative rate of interest with security of the soundest description. Further particulars can be had on application to J. Salmon Stott, Secretary.

ROYAL POLYTECHNIC.—CHRISTMAS

HOLIDAY PROGRAMME.—THE ROSE AND THE RING: A Christmas Fairy Tale, adapted from Thackeray; given by Mr. SEYMOUR SMITH, vocally assisted by Misses Loti Verona, Marion Vere, Minnie Clifford, &c.—CHEMICAL MYSTERIES, a Holiday Lecture; and LIGHT and COLOUR, with interesting Experiments, by Professor GARDNER.—PRESTIDIGITATION—extraordinary, by Dr. HOLDEN.—THE RUSSO-TURKISH WAR, its History and Progress to the present date; and a Lecture illustrative of TORPEDO WARFARE, with an interesting Exhibition of Torpedoes, by Mr. J. L. KING.—CHRISTMAS IN THE OLDEN TIME, Merry Shadows, &c. Admission to the whole, 1s.; Reserved Stalls, 2s. 6d. Tickets can be sent by post. Annual Tickets, available till December 31st, 1878, 10s. 6d.

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For Sacramental and Dietetic Purposes,

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Purveyors to the Queen, SOHO-SQUARE,
LONDON, guarantee the purity of all articles of
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